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Twin Cities Campus







Jeremy L CROSS'

TEMPLAR'S CHART,

THOROUGHLY REVISED

TO CORRESPOND WITH THE REGULATIONS OF THE

GRAND ENCAMPMENT

OF THE

UNITED STATES OF AMERICA.

BY WILL. M. CUNNINGHAM,

M. E. S. S. S. S. S.

PHILADELPHIA:

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1865.

UNIVERSITY OF MICHIGAN

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TO THE
GRAND ENCAMPMENT
OF
KNIGHTS TEMPLAR
OF THE
UNITED STATES OF AMERICA,

This Volume
IS MOST RESPECTFULLY DEDICATED

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PREFACE TO THE FIRST EDITION.

THE mode of conferring the Orders of Knighthood, as adopted by the Grand Encampment of the United States, differs, in some respects, from the manner of conferring them in many parts of Europe. In America, they are conferred only as honorary degrees, and, while all the useless ceremony and exceptionable parts are expunged, the Orders are left a beautiful and moral Institution. But there exists a difference in the mode of conferring them in many Commanderies in this country, owing in a great measure to the want of a suitable knowledge of the Orders, and a correct standard which should embrace a proper classification of the various emblems. Having witnessed the effect of the "Masonic Chart, or Hieroglyphic Monitor," in establishing a correct standard of work in the several degrees of Ancient Masonry, and observed the want of a publication on the Orders of Knighthood sufficiently explicit to guide the Sir Knights correctly in their labors, the Author has undertaken to present them, on a similar plan, a small volume upon the Orders of Knighthood. The classification of the Emblems and Hieroglyphics, and the division of the several passages of Scripture and History into Lessons and Exhortations, are in exact conformity to the plan of work adopted by the Grand Encampment of the United States of America. The Author feels more assured of the good reception of the work, especially by all who acknowledge the authority of the Grand Encampment, as he has consulted, in its compilation, one of the brightest officers of that body. With a hope that his labors may be of some service in establishing a uniform mode of work in the different Encampments, he would humbly submit this little volume to the candid perusal of all the valiant and magnanimous Sir Knights throughout the United States of America.

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OFFICERS
OF THE
GRAND ENCAMPMENT
OF
Knights Templar
OF THE

UNITED STATES OF AMERICA,
AS ELECTED AT THE TRIENNIAL SESSION HELD IN THE CITY
OF NEW YORK, SEPT. 2, 1862.

Grand Master.

Sir BENJAMIN B. FRENCH, Washington, D.C.

Deputy Grand Master.

Sir DAVID SHORT GOODLOE, Lexington, Ky.

Grand Generalissimo.

Sir ZENAS C. PRIEST, Utica, N.Y.

Grand Captain General.

Sir AZARIAH T. C. PIERSON, St. Paul, Minn.

Grand Senior Warden.

Sir WILLIAM E. SANFORD, New Haven, Conn.

Grand Junior Warden.

Sir SOLOMON D. BAYLESS, Fort Wayne, Ind.

Grand Treasurer.

Sir JOHN W. SIMONS, New York City.

Grand Recorder.

Sir JOHN D. CALDWELL, Cincinnati, O.

Grand Standard Bearer.

Sir JOHN Q. A. FELLOWES, New Orleans, La.

Grand Sword Bearer.

Sir JAMES STIRRATT, Baltimore, Md.

Grand Warder.

Sir JEREMIAH L. HUTCHINSON, Philadelphia, Pa.

ORDER OF KNIGHTS

OF

THE RED CROSS.

THE Order of Knights of the Red Cross has been known and conferred in several parts of Europe by various titles. The present appellation is a misnomer. Knights of the Sword, or Knights of the East and West, would be more appropriate.* This Order is more particularly connected with *Symbolic Masonry* than any other order of Knighthood; and its origin may be traced to those peculiar circumstances, which, occurring in the reign of Darius, king of Persia, gave rise to the Royal Arch Degree. The Jews had been released from captivity, and had been permitted to return to Jerusalem for the purpose of rebuilding the temple. Its foundation had been laid five hundred and thirty-five years before the birth of our Savior. But after the death of Cyrus, the enemies of the Jews, and especially the Samaritans, found means to prevent the progress of the glorious undertaking, and the work ceased for several years.

* C. W. Moore.

When Darius, the son of Hystaspes, a noble prince, had established himself upon the throne of Persia, Zerubbabel, a prince of the tribe of Judah, stimulated by the spirit of true patriotism, and inspired with a holy zeal for the Jewish Church, voluntarily offered and undertook to encounter the hazardous enterprise of traversing the Persian dominions and seeking admission into the Royal presence, there to espouse the cause of his country. He had considerable assurance of success on account of having been distinguished by the favorable notice and friendship of the king while in private life. On his arrival he awaited a favorable opportunity to prefer his suit, which soon presented itself, when, by consummate wisdom and persuasive arguments, he obtained the favor of the king and permission to rebuild the city and temple of Jerusalem. All the holy vessels remaining at Babylon were likewise generously restored to the Jews.

The King of Persia, desirous of perpetuating a remembrance of those interesting events which had occasioned a renewal of the friendship which had formerly subsisted between himself and Zerubbabel, instituted, on this occasion, a new order, and called it "The Order of Knights of the East." They afterwards assumed the title of "Knights of the Eagle." In France they were known as "Knights of the Sword;" and in Palestine, as "Knights of the Red Cross." They were afterwards incorporated with the Knights Templars.

The assemblies of the Knights of the Red Cross are called Councils. Their sashes are green, decorated with a sword and trowel, and trimmed with scarlet. The jewel of the presiding officer is a *triple triangle*, with a

green collar trimmed with scarlet. The officers necessary to organize a regular Council are, a Sovereign Master, Chancellor, Master of the Palace, Prelate, Master of Finances, Master of Despatches, Master of Cavalry, Master of Infantry, Standard Bearer, Sword Bearer, and Warder, and customarily a Sentinel. The preparatory degrees necessary to be taken previous to being created a Sir Knight of the Red Cross, are as follows, viz: Entered Apprentice, Fellow Craft, Master Mason, Mark Master, Past Master, Most Excellent Master, and Royal Arch.

RED CROSS' MANUAL.

THE throne is situated in the east ; above is suspended a Green Banner ; on it a triple triangle, with a red cross in the centre of each ; underneath are arranged the Emblems of the Order. The Sovereign Master is seated on the throne, the Chancellor, Prelate, and past Sovereign Masters on his right, the Master of the Palace on his left, the Master of Finances on the right, and the Master of Dispatches on the left, in front ; the Master of Cavalry on the right of the first Division, the Master of Infantry on the right of the third Division when separately formed, and on the left when formed in line ; the Standard Bearer in the west, the Sword Bearer on his right, and the Warder on his left. The knights are so arranged as that there shall be an equal number on each side on the throne.

OPENING

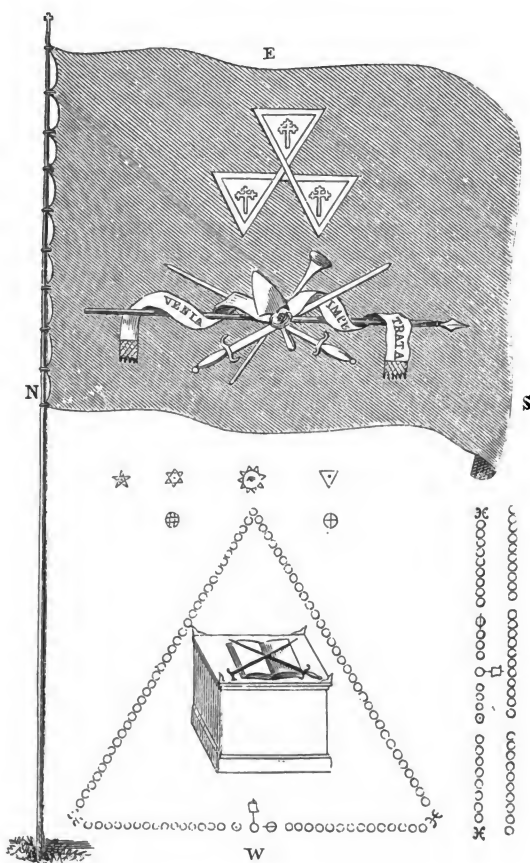


Prayer.

O THOU King eternal, immortal, invisible, the only wise God our Savior, we would desire to come into thy presence at this time with grateful hearts, to render thee thanks and praise for the wonderful display of thy goodness and mercy. Thy throne is in the heavens, and thy

Order of Knights of the Red Cross.

Plot of Council.



kingdom extends over the universe, and yet thou condescendest to regard the things that are done in the Earth. Be thou mercifully pleased, O LORD, to be with thy servants who are now assembled in thy presence, lift upon each one of us, we beseech THEE, the light of thy holy reconciled countenance, and may the beauty of the LORD our God be upon us, may it be as a *cloud* to shadow us through the day time, and as a *pillar of fire* to defend us in the night season.

Should we at any time have to lament the hidings of thy countenance, yet may we remember that the LORD loveth the Gates of Zion more than all the dwellings of Jacob. Though the glorious privilege of assembling and worshipping THEE, may be retarded by our *enemies on the other side of the river*, yet let us remember that if we follow the steps of a ZERUBBABEL in ever espousing the cause of truth, distributing justice and loving mercy, we shall not be confounded. O LORD be thou on our right hand and on our left, and defend us from the evil intentions of our enemies, and let not the *Letters* of a *Rehum* or *Shimshai* deter us from worshipping thee in the beauty of holiness. O lead us from strength to strength, let the dawn break into the perfect day, and the blade become the full corn in the ear.

Pardon our wanderings from THEE, and forgive us all our sins; deal with us not according to our deserts, but according to our necessities and thine own exceeding rich mercies in Jesus Christ our Lord, who taught us to say, "Our Father, who art in heaven, hallowed be thy name; thy Kingdom come; Thy Will be done on earth, as it is in Heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.**

* All should unite with the Prelate in repeating the Lord's Prayer.

RECEPTION.

* * * * *

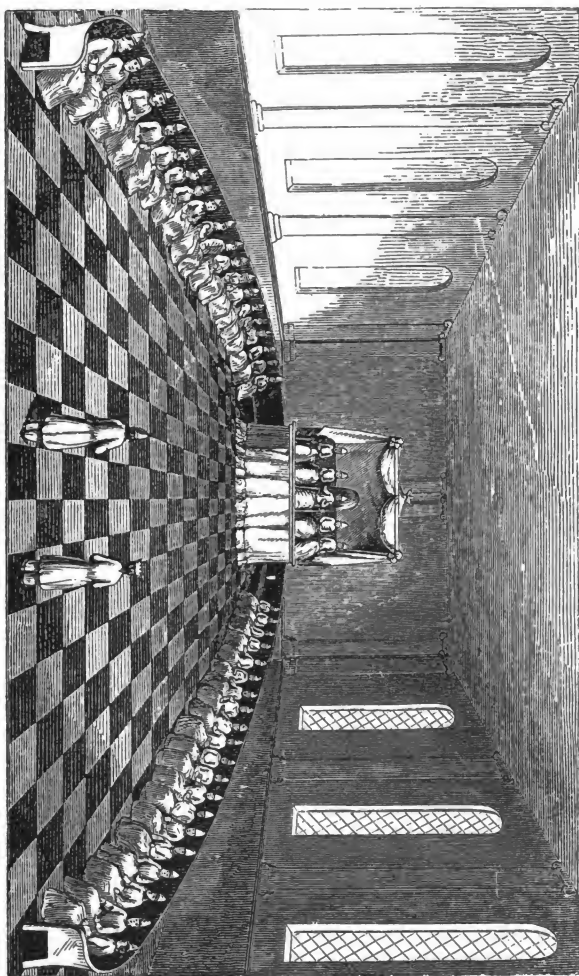
FIRST LESSON.

Third Chapter of Ezra—v. 8—11.

Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shaeltiel, and Jeshua the son of Josedec, and the remnant of their brethren, the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD. Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God; the sons of Henadad, with their sons and their brethren, the Levites. And when the builders laid the foundation of the temple of the LORD, they set the priest in their apparel with trumpets; and the Levites, the sons of Asaph, with cymbals, to praise the LORD, after the ordinance of David, king of Israel. And they sang together by course, in praising and giving thanks unto the LORD; because *he is* good, for his mercy *endureth* for ever towards Israel. And all the people shouted with a great shout, when they praised the LORD because the foundation of the house of the LORD was laid.

Ezra—Chapter iv.

Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel, then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto Him since the days of



Esar-haddon, king of Assur, which brought us up hither. But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us. Then the people of the land, weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose, all the days of Cyrus, king of Persia, even until the reign of Darius, king of Persia. And in the reign of Ahasuerus, in the beginning of his reign, wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem.

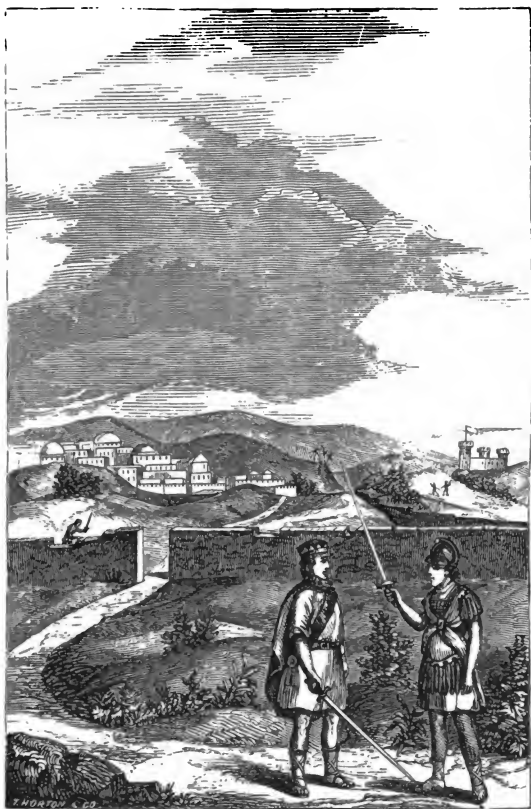
And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes, king of Persia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue. Rehum, the chancellor, and Shimshai, the scribe, wrote a letter against Jerusalem to Artaxerxes, the king, in this sort: (*Then wrote* Rehum, the chancellor, and Shimshai, the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, *and* the Elamites, and the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest *that are* on this side the river, and at such a time.)

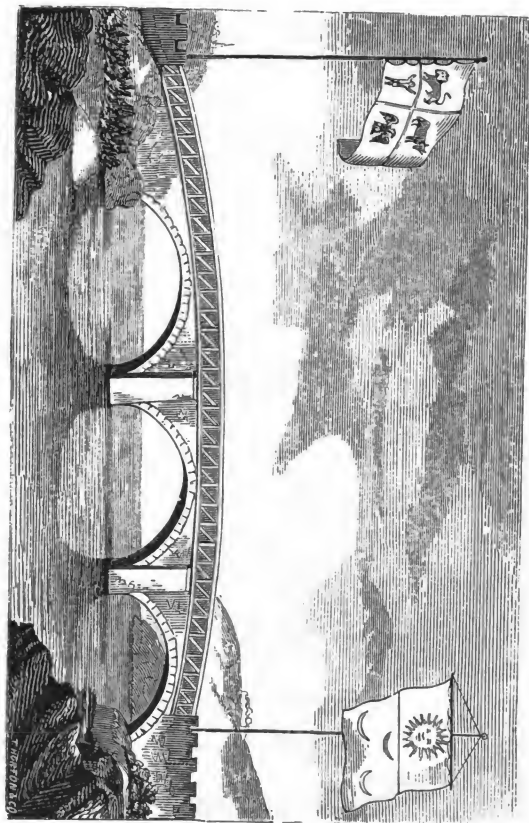
This *is* the copy of the letter that they sent unto him, *even* unto Artaxerxes, the king: Thy servants, the men on this side the river, and at such a time. Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and bad city, and have set up the walls *thereof*, and joined the foundations. Be it known now unto the king, that, if this city be builded, and the walls set up *again*, *then* will they not pay toll, tribute, and custom, and *so* thou shalt endamage the revenue of the kings. Now, because

we have maintenance from *the king's* palace, and it was not meet for us to see the king's dishonor, therefore have we sent and certified the king; that search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city is a rebellious city and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed. We certify the king, that, if this city be builded *again*, and the walls set up, by this means thou shalt have no portion on this side the river.

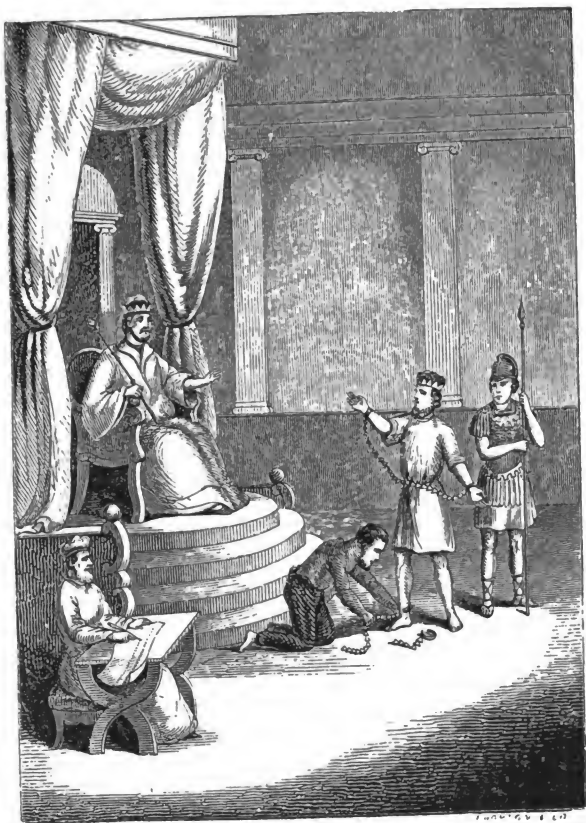
Then sent the king an answer unto Rehum, the chancellor, and to Shimshai, the scribe, and to the rest of their companions that dwell in Samaria, and unto the rest beyond the river, Peace and at such a time. The letter which ye sent unto us hath been plainly read before me. And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and *that* rebellion and sedition have been made therein. There have been mighty kings also over Jerusalem, which have ruled over all *countries* beyond the river; and toll, tribute, and custom, was paid unto them. Give ye now commandment to cause these men to cease, and that this city be not builded, until *another* commandment shall be given from me. Take heed now that ye fail not to do this; why should damage grow to the hurt of the kings?

Now, when the copy of king Artaxerxes' letter *was* read before Rehum, and Shimshai, the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power. Then ceased the work of the house of God which *is* at Jerusalem. So it ceased unto the second year of the reign of Darius, king of Persia.









*	*	*	*	*	*	*
*	*	*	*	*	*	*

SECOND LESSON.

Josephus informs us, that Darius, while he was a private man, made a vow to God, that if ever he came to the throne, he would send all the holy vessels which were at Babylon back again to Jerusalem: and it happened about the time of his accession, that Zerubbabel, who was a prince or governor of the Jewish captives, came from Jerusalem to Darius, as well to solicit his protection against their adversaries on the side of the river, as to watch a suitable opportunity of endeavoring to persuade the king to fulfil his promise. He had long been known to Darius, as a man of great judgment and understanding, and was, therefore, on his arrival, received into the king's confidence and put into a particular trust, with two other distinguished officers, as his constant attendants. Darius, in the first year of his reign, gave a splendid and magnificent entertainment to the princes and nobility; and after they had retired, finding himself unable to sleep, he fell into discourse with his three favorite officers, to whom he proposed certain questions, telling them, at the same time, that he who should give the most reasonable and satisfactory answer should be clothed in purple, drink in a golden cup, wear a silken tiara, and a golden chain about his neck. He then proposed the following: Which is the greatest, the strength of *wine*, of the *king*, or of *woman*? To this question the first answered that wine was the strongest; the second, that the king was the strongest; and the third, (who was Zerubbabel,) than women were stronger, but above all things, TRUTH beareth the victory.

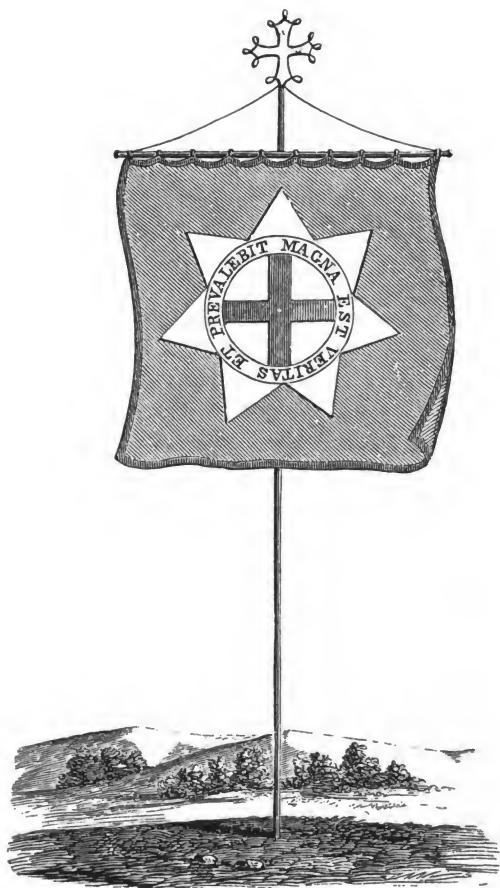
The king, being forcibly struck with the addition which Zerubbabel had made to his question, ordered the princes and nobles to assemble on the following day, to hear the question debated.

THIRD LESSON.

On the following day, all the princes and nobles assembled, by the king's order, to hear the proposed discussion. Having placed himself upon the royal seat of judgment, the king called upon them to make a public defence of their opinions; whereupon the first began upon the strength of wine, as follows:

"O ye princes and rulers, how exceeding strong is wine! it causeth all men to err that drink it: it maketh the mind of the king and the beggar to be all one; of the bondman and the freeman, of the poor man and the rich; it turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt; it changeth and elevateth the spirits, and enliveneth the heavy hearts of the miserable. It maketh a man forget his brethren, and draw his sword against his best friends. O ye princes and rulers, is not *wine* the strougest, that forceth us to do these things?"

Then began the second, upon the power of kings, and spoke as follows: "It is beyond dispute, O princes and rulers, that God has made man master of all things under the sun; to command them, to make use of them, and apply them to his service as he pleases; but whereas men have only dominion over other sublunary creatures, kings have an authority even over men themselves, and



a right of ruling them, by will and pleasure. Now, he that is master of those who are masters of all things else, hath no earthly thing above him."

Then began Zerubbabel upon the power of women, and of truth, and spake as follows: "O princes and rulers, the force of *wine* is not to be denied; neither is that of *kings*, that unites so many men in one common allegiance; but the supereminency of *women* is yet above all this; for kings are but the gifts of women, and they are also the mothers of those that cultivate our vineyards. [Women have the power to make us abandon our very country and relations, and many times to forget the best friends we have in the world, and forsake all other comforts to live and die with them.] But when all is said, neither they, nor wine, nor kings, are comparable to the almighty force of *truth*.] As for all other things, they are mortal and transient, but truth alone is unchangeable and everlasting; the benefits we receive from it are subject to no variations or vicissitudes of time and fortune. In her judgment is no unrighteousness, and she is the *wisdom, strength, beauty, power, and majesty* of all ages. *Blessed be the God of TRUTH.*"

When Zerubbabel had finished speaking, the princes and rulers cried out, "Great is truth, and mighty above all things." Then said the king to Zerubbabel, "Ask what thou wilt, and I will give it thee, because thou art found the wisest among thy companions."

Then said he to Darius, "O king, remember thy vow which thou hast vowed, to build Jerusalem in the day when thou shouldst come to thy kingdom, and to restore the holy vessels which were taken away out of Jerusalem.

Thou hast also vowed to build up the Temple which was burned when Judah was made desolate by the Chaldees. And now, O king, this is that I desire of thee, that thou make good the vow, the performance whereof with thine own mouth thou hast vowed to the KING OF HEAVEN."

Then Darius, the king, stood up and embraced him, and gave him passports and letters to his governors and officers, that they should safely convey, both him and those who should go with him, to Jerusalem; and that they should not be delayed or hindered from building the City and Temple, until they should be finished. He also restored all the holy vessels remaining in his possession, that had been taken from Jerusalem, when the children of Israel were carried away captive to Babylon and restored by Cyrus.

* * * * *

FOURTH LESSON.

Nehemiah—Chap. iv., v. 7—20.

But it came to pass, *that* when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, and conspired all of them together to come *and* to fight against Jerusalem, and to hinder it. Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them. And Judah said, The strength of the bearers of burdens is decayed, and *there is* much rubbish: so that we are not able to build the wall. And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work

to cease. And it came to pass that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us *they will be upon you.*

Therefore set I in the lower places behind the wall, *and* on the higher places, I even set the people after their families, with their swords, their spears, and their bows. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them : remember the Lord, *which is great and terrible*, and fight for your brethren, your sons, and your daughters, your wives, and your houses. And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work. And it came to pass, from that time forth, *that* the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons ; and the rulers *were* behind all the house of Judah. They which builded on the wall, and they that bear burdens, with those that laded, every one with one of his hands wrought in the work, and with the other *hand* held a weapon. For the builders, every one had his sword girded by his side, and *so* builded : and he that sounded the trumpet *was* by me. And I said unto the nobles, and to the rulers, and to the rest of the people, The work *is* great and large, and we are separated upon the wall, one far from another. In what place therefore ye hear the sound of the trumpet, resort ye hither unto us : our God shall fight for us.

Ezra—Chapter v.

Then the prophets, Haggai, the prophet, and Zechariah, the son of Iddo, prophesied unto the Jews that *were* in Judah and Jerusalem in the name of the God

of Israel, *even* unto them. Then rose up Zerubbabel, the son of Shealtiel, and Jeshua, the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them *were* the prophets of God helping them.

At the same time came to them, Tatnai, governor on this side of the river, and Shetharboznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall? Then said we unto them after this manner, What are the names of the men that make this building? But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this *matter*.

The copy of the letter that Tatnai, governor on this side the river, and Shetharboznai, and his companions, the Apharsachites, which *were* on this side the river, sent unto Darius the king;—They sent a letter unto him, wherein was written thus; unto Darius, the king, all peace.—Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.—Then asked we those elders, *and* said unto them thus, Who commanded you to build this house, and to make up these walls?—We asked their names also, to certify thee, that we might write the names of the men that *were* the chief of them. And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up. But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar, the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon. But in the first year of Cyrus, the king of Babylon, *the same* king Cyrus made a decree to build this house of God. And

the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus, the king, take out of the temple of Babylon, and they were delivered unto *one* whose name *was* Sheshbazzar, whom he had made governor; and said unto him, Take these vessels, go carry them into the temple that *is* in Jerusalem, and let the house of God be builded in his place. Then came the same Sheshbazzar, and laid the foundation of the house of God, which *is* in Jerusalem: and since that time even until now hath it been in building, and *yet* it is not finished. Now, therefore, if *it seem* good to the king, let there be search made in the king's treasure-house, which *is* there at Babylon, whether it be *so*, that a decree was made of Cyrus, the king, to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

Ezra—Chap. vi., v. 1—15.

Then Darius, the king, made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon. And there was found at Achmeta, in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written; In the first year of Cyrus, the king, *the same* Cyrus, the king, made a decree *concerning* the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof, threescore cubits: and the breadth thereof, threescore cubits: *with* three rows of great stones, and a row of new timber; and let the expenses be given out of the king's house: and also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and

brought again into the temple which *is* at Jerusalem, *every one* to his place, and take *them* in the house of God. Now, *therefore*, Tatnai, governor beyond the river, Shethar-boznai, and your companions, the Apharsachites, which are beyond the river, be ye far from thence: let the work of this house of God alone; let the governor of the Jews, and the elders of the Jews, build this house of God in his place. Moreover, I make a decree what ye shall do to the elders of these Jews, for the building of this house of God: that of the king's goods, *even* of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail: That they may offer sacrifices of sweet savors unto the God of heaven, and pray for the life of the king, and of his sons. Also, I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this. And the God that hath caused his name to dwell there, destroy all kings and people, that shall put to their hand to alter *and* to destroy this house of God, which *is* at Jerusalem. I, Darius, have made a decree; let it be done with speed.

Then, Tatnai, governor on this side the river Shethar-boznai, and their companions, according to that which Darius, the king, had sent, so they did speedily. And the elders of the Jews builded, and they prospered through the prophesying of Haggai, the prophet, and Zechariah, the son of Iddo. And they builded and finished *it*, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes, king of Persia.

ORDER OF KNIGHTS TEMPLAR.

THIS Religious and Military Order, whose virtues and prowess emblazon the historical page, and the memory of whose unmerited persecution will evoke the tribute of a sigh from every generous breast, originated at Jerusalem, in the beginning of the 12th century.

In the early ages of the Christian church, a holy veneration for the scenes which had been consecrated by the sufferings and death of the founder of our religion, led thousands of pious pilgrims to visit Jerusalem, for the purpose of offering up their devotions at the sepulchre of the Lord. To such a height did this religious enthusiasm arrive, that in 1064, not less than seven thousand pilgrims assembled from all parts of Europe around the tomb of Christ. At a time when the facilities of intercourse which now exist, were unknown, the journey must have always been attended with difficulties and dangers, to which the youthful, the aged, and the infirm, must often have been sacrificed. But when Palestine was conquered by the Arabs, and the land of pilgrimage became infested by hordes of barbarous fanatics, inspired with the most intense hatred towards Christianity, these

difficulties and dangers were eminently increased. The tale of the sufferings inflicted on the pilgrims by the Musselmen, possessors of Jerusalem, excited in Europe an enthusiastic indignation, which led to the institution of the Crusades, wars undertaken solely for the purpose of recovering the Holy Land from the followers of Mahomet. In 1099, the city of Jerusalem was captured by the Crusaders, the consequence of which was an increase in the zeal of pilgrimage, which had been gathering intensity during its long suppression by the barbarities of the Turcomans. But, although the infidels had been driven out of Jerusalem, they had not been expelled from Palestine, but still continued to infest the lofty mountains bordering the sea-coast, from whose inaccessible strong-holds, they were wont to make incursions into the roads surrounding the holy city, and pillage every unguarded traveller.

To protect the pious pilgrims thus exposed to plunder and death, nine noble Knights, who had previously distinguished themselves at the siege of Jerusalem, (of whose names two only remain on record, viz.: Hugh de Payens, and Godfry Adelman,) united in a brotherhood, and bound themselves by a solemn compact to aid one another in clearing the highways of infidels and robbers, and in protecting the pilgrim through the passes and defiles of the mountains to the Holy City.* These Knights called themselves the "Poor Fellow Soldiers of Jesus Christ." They were encouraged by Baldwin, king of Jerusalem, who, in 1118, assigned them and their companions a place of retreat in a Christian church, called

* The Knights Templar, by C. G. Addison, Esq., of the Inner Temple, London, 1842, p. 6.

the Church of the Holy Temple, which had been erected by the Emperor Justinian, within the site on which the Temple of Solomon had been located on Mount Moriah, and adjacent to the Temple which had been built by the Caliph Omar. Thenceforth, they assumed the title of "Poor Fellow Soldiers of Christ, and of the Temple of Solomon,"* and were subsequently called "Templars," or "Chevaliers of the Temple," from the name of the church in which they dwelt at Jerusalem.

The views of the Order now became more extensive, and they added to their profession of protecting poor pilgrims, that of defending the kingdom of Jerusalem and the whole eastern Church from the attacks of infidels. Hugh de Payens was chosen by the Knights, their leader, under the title of the "Master of the Temple." Their name and reputation spread rapidly through Europe, and many of the nobles of the west, who had visited Palestine, as pilgrims, aspired to become members of the Order. In 1128, they received a rule or system of regulations from the Pope, which had been drawn expressly for them, by St. Bernard. In the same year, Hugh de Payens visited various parts of Europe, and received from different princes and nobles, many liberal donations of land and money. In England, especially, where the amount granted was large, he established a branch of the Order, placing a Knight Templar at its head, as his procurator and vicegerent, with the title of Prior of the Temple. As the English domains became enlarged, this title was successively changed to that of Grand Prior, and then to that of Master of the Temple in England. At this time the rule of St. Ber

* "Pauperes Commilitiones Christi et Templi Salomonis."

nard, which had been adopted for their government, prescribed to them a dress, consisting of a white mantle, "that those," as the rule expressed it, "who have cast behind them a dark life, may know, that they are to commend themselves to their Creator, by a pure and white life."* To this, Pope Eugenius, some years afterwards, added a red cross, as a symbol of martyrdom. Their banner was half black, half white, called *Beauseant*, "that is to say, in the Gallic tongue, *Bien-sant* (*well becoming*,) because they are fair and favorable to the friends of Christ, but black and terrible to his enemies."†

Incited by the example of the Knights Templars, about the year 1118, the Hospitallers also took up the profession of arms, in addition to their original charitable profession, occupying themselves at one time in attending upon the sick, and at others in acts of hostility against the Turks and Saracens. Both Orders flourished and increased daily; but that of the Templars, although the youngest of the two, having from its commencement been wholly employed in the profession of arms, was regarded the most honorable; and, therefore, many noblemen, princes, and persons of the highest distinction, who thought the service of tending the sick too servile an employment, entered themselves among the *Knights Templar*, in preference to the other Order. The two Orders, for years, generally fought side by side, and as well by themselves as in conjunction with the troops of the Crusades, won many battles, and performed prodigies of valor. The emulation, however, which subsisted between them, often occasioned warm

* Regula, cap. xx.

† James de Vitry, Hist. Hierosol.

disputes, which soon rose to such a height that frequent skirmishes were occasioned between detached parties of the two Orders. This caused the Pope and the respective *Grand Masters* to interfere, who in a great measure, suppressed these quarrels; but the Knights of the different Orders ever afterward continued to view each other with jealous eyes.

Sometime ~~after~~ these difficulties were thus partially suppressed, the Turks assembled a great force and drove the whole of the Christians out of Palestine. The last fortress of which they retained possession, that of Sr. JOHN D'ACRE, was long and bravely defended by the Knights Templar. The Turks at length compelled three hundred Knights, being all that remained of the garrison, to take refuge in a strong tower, to which also the women fled for safety. The Turks immediately commenced undermining it, which they in a short time so effectually accomplished, that the Knights saw that in case they any longer resisted they must all inevitably perish. They therefore capitulated, stipulating, among other things, that the honor of the women should not be violated. Upon this, the tower being opened, the Turks marched in; but, in total breach of the terms of capitulation, they immediately began to offer violence to the women. The enraged Knights instantly drew their swords, hewed in pieces all the Turks who had entered, shut the gates against those who remained without, and resigned themselves to inevitable death, which they soon met, the undermined tower falling upon their heads.

After this defeat, the two Orders found an asylum in the island of Cyprus, whence, after some time, the Knights Templar, finding their numbers so diminished

as to leave no hopes of effecting anything towards the recovery of the Holy Land, without new crusades, (which the christian princes did not seem inclined to set on foot,) returned to their different Commanderies in the various parts of Christendom.

From this time the two Orders separated, the Hospitallers remaining a while at Cyprus, whence they afterwards went to Rhodes and thence to Malta, which name they then assumed—and the Templars dispersing themselves throughout Europe, but still enjoying princely revenues and extreme wealth. Indeed, such was the respect and favor which their valorous exploits, charitable deeds, and personal virtues procured them, such the rewards which they received from the Popes, pious princes and nobles of Europe, and such the tokens of gratitude which were bestowed upon them by those opulent pilgrims who in the moments of distress had received their kind assistance, that the accumulations of the Knights Templar in every kingdom of Europe, but particularly in France, often exceeded those of the secular princes. Dugdale estimates their income, in 1185, to have been the enormous annual sum of six millions sterling. But in the beginning of the 14th century, the avarice of Philip the Fair, and the weakness and perfidy of Clement V., conspired to give a blow to their Order from which it never recovered, as will appear after a brief survey of the Order during the most prosperous period of its existence.

The Order of the Temple in the 12th century was divided into three classes, Knights, Priests, and Serving Brethren. Every candidate for admission into the first class must have received the honor of Knighthood in

due form, and according to the laws of chivalry ; consequently the Knights Templar were all men of noble birth. The second class or the Priests were not originally a part of the Order, but by the Bull of Pope Alexander, known as the Bull *omne datum optimum*, it was ordained that they might be admitted, to enable the Knights more commodiously to hear divine service, and to receive the sacraments. Serving Brothers, like the Priests, were not a part of the primitive institution. They owed their existence to the increasing prosperity and luxury of the Order.

Over this society, thus constituted, was placed a presiding Officer, with the title of Grand Master. His power, though great, was limited. He was in war, the commander-in-chief of all the forces of the Temple. In his hands was placed the whole patronage of the Order, and as the vicegerent of the Pope, he was the spiritual head and bishop of the clergy belonging to the society. He was, however, much controlled and guided by the chapter, without whose consent, he was never permitted to draw out or expend the money of the Order.

The Grand Master resided originally at Jerusalem ; afterwards, when that city was lost, at Acre, and finally at Cyprus. His duty always required him to be in the Holy Land, he consequently never resided in Europe. He was elected for life from among the knights in the following manner. On the death of the Grand Master, a Grand Prior was chosen to administer the affairs of the Order until a successor could be elected. When the day which had been appointed for the election arrived, the chapter usually assembled at the chief seat of the Order ; three or more of the most esteemed

knights were then proposed, the Grand Prior collected the votes, and he who had received the greatest number was nominated to be the Electing Prior. An assistant was then associated with him in the person of another knight. These two remained all night in the chapel engaged in prayer. In the morning, they chose two others, and these four, two more, and so on, until the number of twelve, (that of the Apostles) had been selected. The twelve then selected a Chaplain. The thirteen then proceeded to vote for a Grand Master, who was elected by a majority of the votes. When the election was completed, it was announced to the assembled brethren, and when all had promised obedience, the Prior, if the person was present, said to him, "In the name of God the Father, the Son, and the Holy Ghost, we have chosen, and do choose thee, Brother N., to be our Master." Then, turning to the brethren, he said, "Beloved Sirs and Brethren, give thanks unto God; behold here our Master."*

The remaining officers were as follows: a Marshal, who was charged with the execution of the military arrangements on the field of battle; the Prior of Jerusalem, called the Grand Preceptor of the Temple, who was the Treasurer of the Order, and had charge of all the receipts and expenditure; the Draper who had the care of the clothing department, and distributed the garments to all the brethren; the Standard-Bearer who bore the glorious Beauseant to the field; the Turcopilar, the commander of a body of light horse called Turcoples, who were employed as skirmishers and light cavalry; and lastly, the Guardian of the Chapel, to

* See N. Am. Quart. Mag. vol. vii., p. 828.

whom was entrusted the care of the portable chapel, which was always carried by the Templars into the field.*

Each province of the Order had a Grand Prior, who was in it the representative of the Grand Master; and each house was governed by a Prior or Preceptor, who commanded its Knights in time of war, and presided over its chapter in peace.

The mode of reception into the Order, is described to have been exceedingly solemn. A novitiate was enjoined by the canons; though practically, it was in general dispensed with. The candidate was received in a chapter assembled in the chapel of the Order, all strangers being rigorously excluded. The Preceptor opened the business with an address to those present, demanding if they knew of any just cause or impediment why the candidate should not be admitted. If no objection was made, the candidate was conducted into an adjacent chamber, where two or three of the Knights, placing before his view the rigor and austerities of the Order, demanded if he still persisted in entering it. If he persisted, he was asked if he was married or betrothed, had made a vow in any other Order, if he owed more than he could pay, if he was of sound body, without any secret infirmity, and free. If his answers proved satisfactory, they left him and returned to the chapter, and the Preceptor again asked, if any one had anything to say against his being received. If all were silent, he asked if they were willing to receive him. On their assenting, the candidate was led in by the Knights who

* This list is given on the authority of Addison. Other writers vary slightly in the names and number of these officers.

had questioned him, and who had now instructed him in the mode of asking admission. He advanced, and kneeling before the Preceptor with folded hands, said: "Sir, I am come before God, and before you and the brethren; and I pray and beseech you, for the sake of God, to receive me into your society and the good works of the Order, as one who, all his life long, will be the servant and slave of the Order." The Preceptor then inquired of him if he had well considered all the trials and difficulties which awaited him in the Order, adjured him on the Holy Evangelists to speak the truth, then put to him the questions which had already been asked of him in the preparation room, further inquiring if he was a knight, and the son of a knight and a gentlewoman, and if he was a priest. He then asked him the following questions: "Do you promise obedience, as long as you live, to the Master of the Temple, and the Prior who shall be set over you; do you promise chastity of the body; do you further promise a strict compliance with the laudable customs and usages of the Order now in force; and such as the Master and knights may hereafter add; will you fight for and defend with all your might, the holy land of Jerusalem, and never quit the Order but with the consent of the Master and chapter; and lastly, do you agree, that you will never see a Christian unjustly deprived of his inheritance, nor be aiding in such a deed?" The answers to all these questions being given in the affirmative, in the most solemn manner, the Preceptor then acknowledged his reception to all the good works of the Order, which had been performed from the beginning and would be performed to the end, like-

wise of his father, his mother, and all those of his family whom he should let participate therein. "So you," continued the Preceptor, "in like manner receive us to all the good works which you have performed and will perform. We assure you of bread and water, the poor clothing of the Order, and labor and toil enow." The Preceptor then took the white mantle, with its ruddy cross, placed it about his neck and bound it fast. The Chaplain repeated the 132d Psalm, "*Behold how good and how pleasant it is for brethren to dwell together in unity;*" and the prayer of the Holy Spirit, "*Deus qui corda fidelium;*" each brother repeated a prayer, and the Preceptor and Chaplain kissed the candidate. He then placed himself at the feet of the Preceptor, who exhorted him to peace and charity, to chastity, obedience, humility and piety, and so the ceremony was ended.*

But to resume the history of the Order. From the time of Hugh de Payens to that of James de Molay, the Templars continued to be governed by a succession of the noblest and bravest knights of which the chivalry of christendom could boast. They continued to increase in power, in fame and in wealth; and thus independent in their circumstances and fatigued with those unsuccessful struggles against the infidels which they had maintained with such manly courage, they returned to their native land to enjoy, in peace and quiet, the recompense of their toils. But, like all men who are suddenly transported from danger and fatigue to opulence and ease, many of the Templars deviated from that virtuous course which they had hitherto pursued,

* N. Am. Quart. Mag. *ut supra*.

and indulged too freely in those luxuries and fashionable amusements to which they were invited by opulence, and impelled by inactivity. Thus, from the indiscretions of a few, did the Knights Templar lose a considerable share of those honors and that celebrity which they had long enjoyed. But this relaxation of discipline and attachment to luxurious indolence, were the only crimes of which the Templars were guilty ; and to men of honor and spirit like them, the forfeiture of popularity, which was the consequence of their apostacy, would be a sufficient punishment. This, however, was not the sentiment of Philip the Fair, and he soon found a pretence for the exhibition of his ambitious and avaricious spirit by the most unjust and revengeful proceedings against the Order. In his celebrated controversy with Pope Boniface VIII., in the beginning of the 14th century, as Vertot observes, the Templars had, as was usual with them, sided with the Pontiff and opposed the king. This conduct, Philip, partly from a revengeful disposition, and partly from the hope of gaining possession of the vast wealth of the Knights, never could forgive, but formed thenceforward the design of suppressing the Order whenever a proper opportunity should offer. This, however, did not occur till after the decease of Pope Boniface.

Immediately after the death of the pontiff, the cardinals assembled to select his successor ; but party spirit ran so high in the conclave that there seemed no probability of filling the papal chair very speedily. At length, through the intrigues and machinations of the friends of Philip, the cardinals were induced to assent to the election of any priest whom he should recom-

mend. This was the darling object which the monarch had in view, which being accomplished, he immediately sent for the archbishop of Bordeaux, whose ambition he well knew had no bounds, and communicated to him the power which he had received of nominating a person to the papal chair, and promised that he should be the person, provided he would engage to perform six conditions. The archbishop greedily accepted the proposal, and forthwith took an oath on the sacrament to the faithful performance of the conditions. Philip at once disclosed to him five of these conditions, but reserved the sixth until the archbishop should be crowned pope. His coronation soon took place, and he assumed the name of Clement V.

Vertot proceeds to say that a Templar and a citizen of Beziers, having been apprehended for some crime, and committed together to a dungeon, for want of a priest confessed to each other; that the citizen having heard the Templar's confession, in order to save his own life, accused the Order to King Philip, charging them, on the authority of what his fellow prisoner had told him, with idolatry, sodomy, robbery and murder; adding, that the Templars being secretly Mahometans, each knight, at his admission into the Order, was obliged to renounce the Savior, and to spit upon the cross in token of his abhorrence of it. Philip, on hearing these accusations, pardoned the citizen and disclosed to the Pope his sixth condition—the suppression of the Order of Knights Templar.

Clement, by Philip's direction, wrote in June, 1306, to De Molay, the Grand Master, who was then at Cyprus, inviting him to come and consult with him on

some matters of great importance to the Order. De Molay obeyed the summons, and arrived in the beginning of 1307, at Paris, with sixty knights and a large amount of treasure. He was immediately imprisoned, and on the 13th of October following, under the pretence of discovering what degree of credit might be attached to the accusations which had been made against the Order, every knight in France was, by the secret orders of the King, arrested and put to the most excruciating tortures. Several of the knights, when extended on the rack, made every acknowledgment which their persecutors desired. But others retaining on this instrument of agony that fortitude and contempt of death which they had exhibited on the field, persisted in denying the crimes with which they were charged, and maintained with their latest breath the innocence of their Order. Many of those, even, who had tamely submitted to their persecutors, retracted those ignominious confessions which the rack had extorted, and maintained their integrity in the midst of those flames which the barbarous Philip had kindled for their destruction. On the 12th of May, 1310, fifty-four of the knights, were, after a mock trial, publicly burnt at Paris. The same vindictive and inhuman spirit was exhibited in the other provinces of France and the other nations of Europe. They bore their sufferings with unparalleled fortitude; and the only murmurs which parted from their lips, were those which expressed their anguish and remorse that they had in the hour of pain betrayed the interest of their Order, and confessed themselves guilty of crimes unworthy of a Templar and a man.

But the atrocious scene was yet to come which was to complete the ruin of the Templars and satiate the vengeance of their enemies. Their Grand Master, Molay, and other dignitaries of the Order still survived: and though they had made the most submissive acknowledgments to their unrelenting persecutors, yet the influence which they had over the minds of the vulgar, and their connections with many of the princes of Europe, rendered them formidable and dangerous to their oppressors. In order, therefore, that these might not restore union to their dismembered party, and inspire them with courage to revenge the murder of their companions, and that they might not live to prove the innocence of their Order and the vile motives of Philip in persecuting them, the French monarch commanded the Grand Master and four of his brethren to be led out to a scaffold, erected for the purpose, and there to confess before the public the enormities of which their Order had been guilty, and the justice of their punishment. If they adhered to their former confessions, a full pardon was promised to them; but if they persisted in maintaining their innocence, they were threatened with destruction on a pile of wood which the executioners had erected in their view to awe them into compliance. While the multitude were standing round in awful expectation, ready from the words of the prisoners to justify or condemn their king, the venerable Molay, with a cheerful and undaunted countenance, advanced in chains to the edge of the scaffold, and in a firm and impressive tone thus addressed the spectators:—"It is but just, that in this terrible day, and in the last moments of my life, I lay open the iniquity of falsehood

and make truth to triumph. I declare, then, in the face of heaven and earth, and I confess, though to my eternal shame and confusion, that I have committed the greatest of crimes; but it has been only in acknowledging those that have been charged with so much virulence upon an Order, which truth obliges me to pronounce innocent. I made the first declaration they required of me, only to suspend the excessive tortures of the rack, and mollify those that made me endure them. I am sensible what torments they prepare for those that have courage to revoke such a confession. But the horrible sight which they present to my eyes, is not capable of making me confirm one lie by another. On a condition so infamous as that, I freely renounce life which is already but too odious to me. For what would it avail me to prolong a few miserable days, when I must owe them only to the blackest of calumnies."* In consequence of this manly revocation, the Grand Master and his companions were hurried into the flames, where they retained that contempt of death which they had exhibited on former occasions.

In the last act of a Historical Tragedy, performed on the French theatre, is narrated the destruction of the Order of Knights Templar in the words following:

"It now seemed a matter of great consequence to calm the minds of the people, who were shocked at the vast number of fires which had been lighted up for human sacrifices in the several provinces of the kingdom; and it behoved them, above all things, to convince the people of Paris that it was with justice that so many

* Histoire des Chevaliers de Saint Jean de Jerusalem, par Abbe Vertot, tome ii. pp. 101, 102.

Templars had been condemned to be burnt alive, that they required these four chiefs of the Templars to make a public and sincere declaration of all the abuses and crimes committed by the Order, if they had a mind to save their lives, or expected that the Pope and King would keep their word with them.

“For this purpose, a scaffold was erected in the Court before the Cathedral, and hither the prisoners were conveyed by an armed force. Then one of the legates standing up, opened the dismal ceremony with a discourse, wherein he enlarged upon all the impieties and abominations of which he said the Templars had been convicted by their own acknowledgment. And in order to leave the public no room for doubt, he called on the Grand Master and the other chiefs to renew, in the hearing of the people, the confessions which they had made of their crimes and errors. If they made this confession they were to be pardoned, but if they resisted they were to be executed. With a view of making sure their confessions, they erected a pile of wood near by the scaffold, that they might be burnt the moment they revoked their confessions. But when all eyes were intent on the scene, the Grand Master, shaking his chains, to their great surprise advanced, with a countenance full of resolution, to the edge of the scaffold. Then, raising his voice to be the better heard, ‘It is but just,’ cries he, ‘that on this terrible day, and in the last moments of my life, I lay open the iniquity of falsehood,’ &c.

“The brother of the Dauphin de Viennois spoke next after the same manner, and with the strongest asseverations, bore testimony to the innocence of the Order.

The Legate, upon this occasion, did by no means gain the applause of the people; but he soon had his revenge. The Grand Master and his companions were brought down from the scaffold, and the provost of Paris conducted them back to prison.

"The King, who was revengeful in his nature, and looked upon the destruction of the Templars as his own work, being incensed at this recantation of the chiefs of the Order, caused them to be taken out on the same day to a little Isle of the Seine between the Prince's garden and the Augustinian monastery, where he determined to have them burned.

"The Templars having arrived at the place of punishment, a herald proclaimed, in the King's name, pardon and liberty for such of the Templars as would acknowledge the crimes of which they were accused. Neither the sight of the terrific apparatus of death, nor the tears and cries of their kindred, nor the prayers of their friends, were capable of moving one of their inflexible souls. In vain were employed the offers of the King's pardon: allurements, entreaties, menaces, all became fruitless.

"The Grand Master courageously ascended the scaffold or pyre: the others followed, their countenances appearing quite serene and composed.

"During this awful contest between the natural feelings and divine grace, not even a sigh escaped from one of them; and notwithstanding the torments they were suffering from such a horrible punishment, they displayed an admirable firmness and constancy, *calling upon the name of God, blessing him and taking him for witness of their innocence.*

"The Grand Master, in the midst of that exquisite torture, manifested, even to the last moment, the same firmness that he had exhibited in the court of the Cathedral, and expressed himself nearly in the same manner. He repeated his protestations of the innocence of his Chevaliers; but as to himself, he said, that he deserved to suffer for having allowed the contrary in the presence of the Pope and the King. At his last moment, when no other liberty was left him but that of speech, and he was almost stifled with the smoke, he cried aloud, 'Oh Clement, thou unjust judge, and barbarous executioner, I summon thee to appear within forty days before the judgment seat of God.' He likewise summoned the King to appear before the tribunal of the Most High within the term of one year. The death of both took place precisely within the time.

"All the people shed tears at the tragical spectacle of these holy knights. The two wretches who confessed to the citizens, and were the authors of this dreadful catastrophe, perished soon after: one was hanged for fresh crimes, and the other was assassinated by his enemies.

"Philip the Fair and Clement V., as we have seen, perished the same year in which the Templars were burned. Enguerrand de Marigni, Prime Minister of Philip, and an active instrument for their destruction, shortly after died ignominiously upon the gibbet.

"'If this be chance, it is wonderful! but if the decree of God, let us revere.'

In addition to these proceedings, Pope Clement, in the year 1312, issued his bull for the annihilation of the Order of Knights Templar, which he caused to be published throughout every country in christendom. He at

the same time gave their possessions to the Knights of Malta, which appropriation of the Templars' estates was assented to by most of the sovereigns of Europe; and there is now extant among the English statutes, an act of Parliament, whereby, after setting forth that the order of Templars had been suppressed, their possessions in England are confirmed to the Knights of St. John.

Vertot further relates that in Germany, the Pope having sent his bull for abolishing the order to the archbishop of Metey, when that prelate had assembled all his clergy, in order that the bull might be proclaimed with greater solemnity, they were suddenly surprised by the entry of Wallgruffer Count Sauvage, one of the principals of the order, attended by twenty other Templars, arrayed in their regular habits and armed. The Count declared that he had not come to do violence; but, having heard of the bull against his order, he came to insist that their appeal from that decree to the next council and the successor of Clement, should be received, read and published. The archbishop, deeming it inexpedient to refuse the request of one attended by an armed force, granted it, and subsequently sent the appeal to the Pope, who ordered him to have it examined in a council of his province. A synod was accordingly called, and, after a long trial and various formalities, which were then observed, the Templars of that province were declared innocent of the crimes charged upon them. Yet it does not appear that either their possessions or their government, as a distinct order, were restored; but on the contrary, their estates in the German empire were divided between the Knights of Malta and the Teutonic Knights.

But notwithstanding the efforts of King Philip and the Pope, the Order of Templars was not annihilated. De Molay, in anticipation of his fate, appointed John Mark Lamienus as his successor in office, and from that time to the present, there has been a regular succession of Grand Masters. The following is a list of the names of these Grand Masters, and the date of their elections :

1. Hugh de Payens, 1118.
2. Robert of Burgundy, 1139.
3. Everard de Barri, 1147.
4. Bernard de Trenellape, 1151.
5. Bertrand de Blanchefort, 1154.
6. Andrew de Montbar, 1165.
7. Philip of Naplus, 1169.
8. Odo de St. Amand, 1171.
9. Arnold de Troye, 1180.
10. John Terricus, 1185.
11. Gerard Ridefort, 1187.
12. Robert Sablaeus, 1191.
13. Gilbert Gralius, 1196.
14. Philip de Plessis, 1201.
15. William de Carnota, 1217.
16. Peter de Montagu, 1218.
17. Arnaud de Petragrossa, 1229.
18. Herman de Petragrorius, 1237.
19. William de Rupefort, 1244.
20. William de Sonnac, 1247.
21. Reginald Vichierius, 1250.
22. Thomas Beraud, 1257.
23. William de Beaujeau, 1274.
24. Theobald Gaudinius, 1291.

25. James de Molay,	1298.
26. John Mark Lamienius,	1314.
27. Thomas Theobald Alexandrinus,	1324.
28. Arnold de Braque,	1340.
29. John de Claremont,	1349.
30. Bertrand de Guesclin,	1357.
31. John Arminiacus,	1381.
32. Bernard Arminiacus,	1392.
33. John Arminiacus,	1419.
34. John de Croy,	1451.
35. Bernard Imbault,	1472.
36. Robert Senoncourt,	1478.
37. Galeatius de Salazar,	1497.
38. Philip Chabot,	1516.
39. Gaspard de Jaltiacco Tavanensis,	1544.
40. Henry de Montmorency,	1574.
41. Charles de Valois,	1615.
42. James Ruxellius de Granceio,	1651.
43. Duc de Duras	1681.
44. Philip, Duke of Orleans,	1705.
45. Duc de Maine,	1724.
46. Louis Henry Bourbon,	1737.
47. Louis Francis Bourbon,	1741.
48. Duc de Cosse Brisac,	1776.
49. Claude M. R. de Chevillon,	1792.
50. Bernard R. F. Palaprat,	1804.
51. Sir Sidney Smith,	1838.

In France the Order of Knights Templar still exists, and ranks among its members some of the most influential noblemen of the kingdom. In Portugal the name of the Order has been changed to that of the "Knights of Christ," and its cross is frequently conferred by the government as the reward of distinguished merit. In England the Encampment of Baldwin, which was established at Bristol, by the Templars who returned with Richard I. from Palestine, still continues to hold its regular meetings, and is believed to have preserved the ancient costume and ceremonies of the Order. This Encampment, with another at Bath, and a third at York, constituted the three original Encampments of England. From these have emanated the existing Encampments in the British Islands and in the United States, so that the Order as it now exists, in Britain and America, is a lineal descendant of the Ancient Order.

It would be useless, as Lawrie justly observes, to attempt to prove that the Order of Templars is a branch of Free Masonry. This fact has been invariably acknowledged by Masons themselves, and none have been more zealous to establish it than the enemies of the Order. The former admitted the fact not only because it was honorable to themselves, but because it was true;—the latter have supported it because by the aid of a little sophistry they hoped to employ it to the disgrace of the Order.

Although the professed object of this association was to protect those Christian pilgrims whose mistaken zeal had led them to the Holy City, yet it is beyond a doubt that its chief and primary intention was to practice and preserve the rites and mysteries of Freemasonry. We

know at least that the Knights Templar not only possessed the mysteries but performed the ceremonies and inculcated the duties of Freemasonry, and it is equally certain that the practicing of these rites could contribute nothing to the protection of the Roman Catholic Pilgrims. Had the Templars publicly avowed the real object of the institution, instead of that favor and honor which they so long enjoyed, they would at once have experienced the animosity and vengeance of the Popish Church. But as they were stimulated by a sincere regard for her religion, and by a decided abhorrence of the infidel professors of Judea, it was never once supposed that they transacted any other business at their secret meetings, than that which concerned the regulation of their Order, the advancement of the Romish Church, and the extirpation of its enemies.

From this short and imperfect account of the origin and relentless persecution of the Knights Templar, the reader will be enabled to understand the merits of the question respecting the innocence of that order, which we will here consider. Many contemporary writers were too much influenced by party spirit and religious zeal, to deserve any regard in this investigation. All those writers,* however, who are generally deemed impartial historians, have, without hesitation, pronounced them innocent of the crimes laid to their charge. In the decision of these historians, the public had in general acquiesced, till their sentiments were unsettled by the bold pretensions and the sophistical reasoning of Barruel.

* Among these we may reckon Hume, History of England, vol. 2, p. 378. Henry, History of Britain, vol. 8, p. 43, and Vertot, *ut supra*.

In order to form an impartial judgment in a case like this, it is necessary to be acquainted with the motives and character of the accusers, and with the benefits which might accrue to them and the judges, by the punishment or liberation of the accused. In the case before us, the accusers had been disgraced and imprisoned by the accused, for their villany and crimes. Their chief prosecutor and judge was actuated by motives of avarice and private resentment; and many rival orders propagated with assiduity the slanders of the accusers. Such were the motives and prospects of their judges and accusers. Let us now attend to the accusations which were brought against them. Did they perpetrate murder upon any of their fellow citizens? This was never laid to their charge. Did they purloin any man's treasures? Of theft they were never accused. Did they instigate to rebellion the subjects of any government, or plot destruction against the person of any king? Under such a character they were never known, till Barruel called them traitors and regicides; because, forsooth, it was his opinion, that their successors, the Free-Masons in France, were accessory to the murder of their King. What then were their crimes? It was said that they burnt their own infants! and yet an instance was never produced, in which the child of a Templar had disappeared, and in which the tenderness of a mother, as would certainly have happened, remonstrated against the murder of her child. They were said to have committed upon one another the most unnatural of all crimes! and yet no individual produced a specific instance which he could corroborate by indubitable proof. They were accused of insulting the cross of Christ; and yet they had

shed their blood in defence of his religion. Of crimes like these, one may conceive a depraved individual to have been guilty ; but to believe that a respectable fraternity, consisting of thousands of members, could be capable of such enormities, requires a degree of faith to which the most credulous will scarcely attain.

The most formidable, and indeed the only plausible argument by which Barruel supported his opinions, is drawn from the confession of the Templars. He maintains that the avowals of the Knights were free from compulsion, and that no set of men could be so base as to accuse their brethren of crimes, of which they believed themselves to be entirely innocent. But the fallacy of his reasoning will appear from the slightest reflection. It is an undoubted fact, that when an avowal must be made, men are more ready to accuse themselves of crimes of which they have never been guilty than to confess those which they have actually committed. When a man confesses himself guilty of a crime which he has really perpetrated, he is exposed, not only to the reproaches of his own conscience, but to those of the world ; and should he at any time retract his confessions, he must be aware that every subsequent enquiry would only confirm the truth of his first deposition. But when a man, from a principle of fear, acknowledges the truth of accusations with which he has been unjustly loaded, a sense of his integrity and innocence supports him under the opprobrium of the world, and he is conscious that his character will be vindicated by every investigation, and that the confession which he himself made, may at any time be proved to have been the offspring of necessity. Such undoubtedly were the feelings by which the

Templars were actuated.* But we do not come at this conclusion from speculative principles alone; there are, fortunately, some historical facts which furnish evidence to support our belief. About the commencement of the whole affair, De Molay, the Grand Master of the Order, had been examined at Paris. From the causes which we have already explained, but particularly from a dread of those torments, to which an obstinate avowal of his innocence would expose him, he made every confession which his persecutors demanded; but he at the same time transmitted circular letters to an immense number of his brethren, requesting them to make the same confessions with himself;† for it was only by submissive conduct that they could hope to disarm the fury of their enemies, and avert the blow which was threatened to their order. Agreeably to the request of De Molay, many of the Templars made the same acknowledgments; while others, whose morality was more inflexible, and whose courage was more undaunted, disclaimed to do evil that good might come, and persevered unto death in the avowal of their own innocence, and that of their own order. De Molay, however, and those Knights who had followed his example, soon perceived, that though their submissions had protected them from injury as individuals, they had, nevertheless, rather inflamed the rage of Philip against the order; and being now convinced that their acknowledgments of guilt had produced an effect oppo-

* The same principle may be seen illustrated in the trials for witchcraft in New England: vide Hutchinson's History of Massachusetts, vol. 2, pp. 87, 88.—Editor.

† *Histoires des Chevaliers Hospitaliers*, par Abbe Vertot, tome 2. p. 86.

site to what they expected ; they boldly retracted their former avowals, and adopted that intrepid conduct of which we have already given a short account.

Having thus endeavored to vindicate the character of our ancestors from the accusations of their enemies, it will be necessary to make a few remarks respecting the ceremonial observances which are attributed to them and their posterity, by the author of the memoirs of Jacobinism. But this, our enemies well know, is forbidden ground, which Free Masons are prohibited from entering by the laws of their order. It is here, consequently, that the most numerous and apparently the most successful attacks have been made ; for we can be provided with no means of defence without laying open the mysteries of the fraternity. Conscious of the disadvantages under which the Free Masons labor, their adversaries have fabricated the most frightful and foolish ceremonies, and imposed them upon the world as the ceremonies of Masonry. Among this number, may be reckoned those rites and oaths which Barruel ascribes to the Templars and their posterity, but which, we solemnly aver, have no connection with the one or the other ; and were we permitted to divulge to the world the whole of our ritual system, many who have duped the public by deceitful information, would stand abashed at their conduct, while others who have confided in such information, would be astonished at the extent of their credulity.

Such are the considerations by which we would attempt to repel those charges and distorted facts with which Barruel has calumniated the character and disfigured the history of the Templars. They will be sufficient, we hope, to remove those erroneous impressions

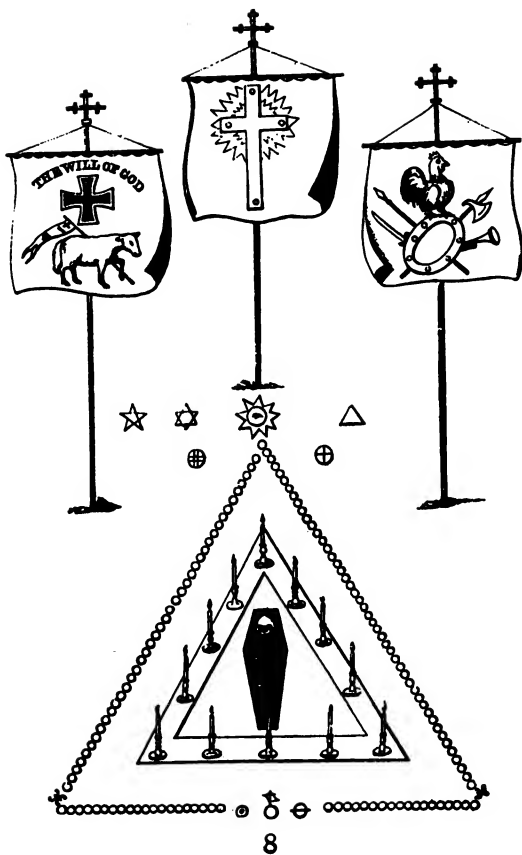
which the perusal of the memoirs of Jacobinism may have left upon the readers' mind. Although we have adopted the opinion of those who maintain the innocence of that unfortunate Order, we cannot coincide with them in believing that as individuals they were free from blame. The Templars were possessed of the same corrupted nature, and influenced by the same passions, as their fellow men; and they were, unquestionably, exposed to more strong and numerous temptations. Some of the Knights, therefore, may have been guilty of crimes, and these too of an aggravated kind, which, by a strange, though not uncommon mistake, might have been transferred to their Order; but it was never proved that they were traitors, child-murderers, regicides, and infidels.

But allowing the Templars to be as guilty as their enemies have represented them, upon what principles of sound reasoning, or of common sense, can their guilt be transferred to the fraternity of Free Masons? Is it absolutely necessary that the son should inherit the bodily diseases, and the mental debility of his forefathers? or is it fair that one order, proposing to itself the same principles as an other, should be charged also with the same crimes? Certainly not. If virtue and vice were hereditary qualities, we might arrogate to ourselves much honor from our connection with the Templars: but, as we have not been applauded for a Templar's virtues, we should not be reproached for a Templar's crimes.

The following is the *costume* of the Knights Templar, according to the statutes of the order, as established in Scotland and revised in 1843, viz:

A white woollen mantle to reach the knee in front, and taper away to the ankle behind, fastened with white cord and tassel, and with a red cross patée on the left shoulder; white woollen tunic, reaching to about three or four inches above the knee, with the cross upon the left breast; white stock with falling white shirt collar; tight white pantaloons; buff boots, with buff tops turned over five inches broad, no tassels; spurs gilt with red leathers; sash of white silk, half a yard in breadth, tied in a knot in front, the ends edged with a white silk fringe hanging down, and a small red cross near the extremities; white woollen cap with red leather band, or if he has obtained a diploma from the Grand Master, a red velvet cap; no feather; cross-hilted sword with brass guard, and white ivory hilt; scabbard of red morocco; belt of red leather, with gilt buckle; buff gauntlets, with a red cross on the wrist; badge, an enameled black cross, with white order, and a small red cross enameled thereon, suspended from the neck by a red ribbon, with white edges, about two inches broad, passing through the ring of the badge.

The officers necessary to form a Commandery, are as follows, viz.: Eminent Commander, Generalissimo, Captain General, Prelate, Treasurer, Recorder, Senior Warden, Junior Warden, Standard Bearer, Sword Bearer, Warder and Sentinel.



TEMPLAR'S MANUAL.

THE throne is situated in the east; above is suspended a banner, on it a cross surmounted by rays of light, on each side a sky blue banner, on one of which are arranged the emblems of the order, and on the other a paschal lamb and Maltese cross, with the motto, "The will of God." The Commander is seated on the throne, the Generalissimo, Prelate, and past Commanders, on his right; the Captain General on his left; the Treasurer on the right, and the Recorder on the left in front; the Senior Warden at the south-west angle of the triangle, and upon the right of the first division; the Junior Warden at the north-west angle of the triangle, and on the left of the third division; the Standard Bearer in the west, the Sword Bearer on his right and the Warder on his left: at the base of the triangle and in front of the Standard Bearer a stall for the Initiate. The Knights are so arranged that there shall be an equal number on each side of the throne and in front.

DRESS.*

A full suit of black. Order, white bordered with black, worn on the right shoulder and crossing the body to the left side; at the end of the sash is suspended a poignard, or small dirk; on the left hip of the sash is a Maltese cross in the centre of a green rosette; on the right shoulder a black rose and star; on the left breast a star of nine points; in the centre of the star, a cross and serpent of gold, surmounted by a circle on which is engraved, "*In hoc signo vinces.*" Also a Paschal Lamb, with a flag, a cock, and red cross; on the top of the flap of the apron three stars placed in a tri-

* See post, pp. 99-104.

angular form, with cross swords in the centre; on the centre of the apron twelve nobs or stars placed in a triangle, with scull on cross bones in the centre.*

OPENING.



LESSON.

James—Chap. i. v. 1—10, 26, 27.

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing *this*, that the trying of your faith worketh patience. But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double minded man *is* unstable in all his ways. Let the brother of low degree rejoice in that he is exalted. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain. Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

PRAYER.

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we also forgive our debtors. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. *Amen.*

* The apron may be dispensed with when the *full dress* prescribed by the Grand Encampment is worn.

A Prayer sometimes used at opening a Commandery.

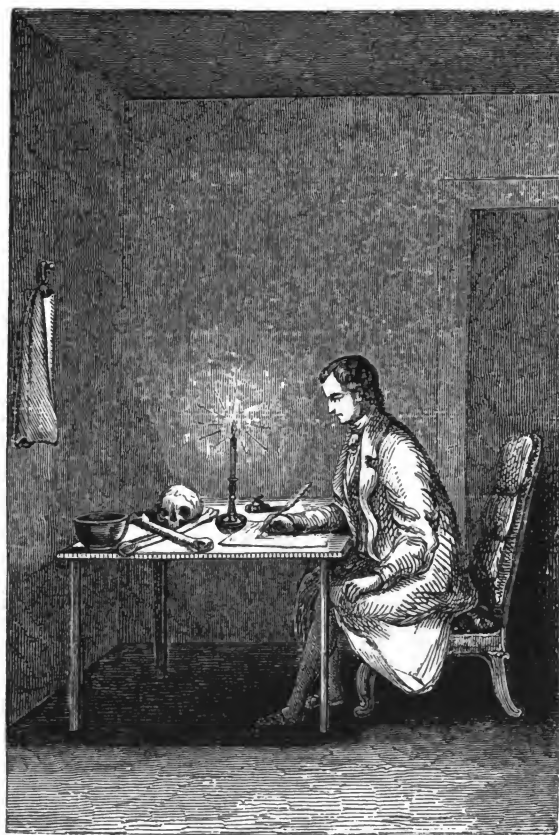
ALMIGHTY and most merciful JEHOVAH, thou incomprehensible essence of intellect divine, who art seated upon the throne of the universe and coverest thyself with light as with a garment; thy omnipotent power sways the orbéd spheres, and at thy command light sprang from darkness, order from confusion, and harmony reigned triumphant throughout thy vast domains. Accept, Almighty Father, the tribute of gratitude which we humbly hope expands the hearts of all thy children, especially thy servants now assembled before THEE. Thy goodness is unspeakable, and thy tender mercies encircle each being thou hast created, from the highest enraptured seraph, who bows before thy diadem throne, to the meanest reptile which grovels beneath our feet; but for thee all animation would cease to exist. Oh teach us by the influence of thy Holy Spirit a cheerful obedience and humble submission to all thy holy mandates: arrayed in all our imperfections we stand naked before thy omniscient eye: may the recollection of this *Truth* teach us to suppress each rising thought and intention that would offend thee our God, or disturb the peace of our consciences.

Almighty Parent, while we bow the knee before thee to supplicate divine favor and blessings for ourselves, we would remember our brethren's welfare as our own; extend, we beseech thee, the many blessings which we enjoy to every individual of thy family. Bless, in a particular manner, those who are linked together by an indissoluble chain of sincere affection; may we recollect that we are united by solemn ties, and have invoked thy sacred presence to witness the contract.

Holy Father, thy wisdom is infinite, thy power omnipotent, and thy holiness such that the heavens are not clean in thy sight, and thy angels stand charged with folly; how then shall we come before thee, or bow before the living God? We have no offering of our own to bring; no man can redeem his brother or give to

God a ransom for him ; yet we will magnify thy name, O God, in that thou hast sent thy only begotten Son into the world to be a propitiation for our sins, and not for ours only, but also for the sins of the whole world. Our only hope is in the *risen* LORD JESUS CHRIST ; and while we rely upon his cross, may we become willing subjects of his kingdom. Thou, O KING of KINGS and LORD of LORDS, art still waiting to be gracious ; here weary and heavy laden pilgrims coming from afar, may cast off their burdens and find rest and refreshment to their weary souls ; yea, Lord, even without money and without price. Endue us, O Lord, with wisdom and fortitude to resist the temptation of our unruly passions while travelling the pilgrimage of this life, so that when solicited by avarice, we may not with JUDAS sell our God, or so far yield to the weakness and infirmities of our nature, as with PETER, to deny our Master. But by the beauty of holiness, may we be incited to practice that charity which is recorded in thy Word, and which is inculcated and enforced by the principles of our order, that by patience and humility we may let our light so shine before men, that others seeing our good works may glorify thee, our Father who art in Heaven.

And now, O God, to thy guardian care and protecting providence we commend the whole Masonic family, but especially all *poor, weary, way-worn Pilgrims*, who have received the *white stone*, and read the *new name*, and are now walking in the paths of virtue, rectitude, and true holiness ; may no dangers appal or temptations allure them from the *straight path*, till they shall have past the confines of *time*, been wafted over the *Jordan of Death*, and finally admitted into the *Asylum* of the Lord of Glory, in whose presence is fulness of joy, and at whose right hand are pleasures for evermore. And now unto thy great name, FATHER, SON, and HOLY SPIRIT, the one undivided JE-HO-VAH, be all the glory and majesty, dominion and power, both now and forever. Amen and Amen.







LESSON FIRST.

RECEPTION.

* * * * *

FIRST EXHORTATION.

—— I greet thee.

Silver and gold have I none: but such I have give I unto thee. * * * * *

Hearken to a lesson to cheer thee on thy way, and assure thee of success.

And Abraham rose up early in the morning, and took bread and a bottle of water and gave it unto Hagar, (putting it on her shoulder,) and the child, and sent her away, and she departed and wandered in the wilderness, and the water was spent in the bottle, and she cast the child under one of the shrubs; and the angel of God called to Hagar out of Heaven, saying arise, lift up the lad and hold him in thine hand: for I will make him a great nation: and God opened her eyes and she saw a well of water. By faith Abraham sojourned in the land of promise as in a strange country, dwelling in tabernacles; for he looked for a city which hath foundations, whose builder and maker is God. Be ye therefore followers of God as dear children, rejoicing in the Lord alway; and again I say rejoice.

Farewell—God speed thee.

* * * * *

SECOND EXHORTATION.

—— I greet thee. * * * *

If a brother or sister be naked and destitute of daily food, and one of you say depart in peace, be ye warmed and filled, and ye give them not of those things which

are needful for the body, what doth it profit? To do good and to communicate forget not, for with such sacrifices God is well pleased. Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men; after the rudiments of the world, and not after Christ: For in him dwelleth all the fullness of the Godhead bodily.

Farewell—God speed thee.

* * * * *

THIRD EXHORTATION.

—— I greet thee. * * * *

He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me; Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy and my burden is light. Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose his reward.

Farewell—God speed thee.

* * * * *

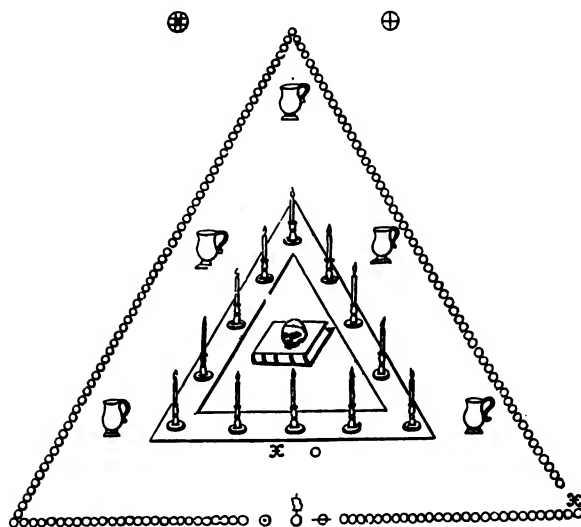
SECOND LESSON.

Matthew—Chap. xxvi. v. 14—26.

Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.—And from that time he sought opportunity to betray him.

Now the first day of the feast of unleavened bread the disciple came to Jesus, saying unto him, Where wilt





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thou that we prepare for thee to eat the passover ? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand ; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them ; and they made ready the passover. Now, when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, That one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I ? And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him : but wo unto that man by whom the Son of man is betrayed ! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I ? He said unto him, Thou hast said.

* * * * *

THIRD LESSON.

Matthew—Chap. xxvi. v. 36—50.

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful even unto death : tarry ye here, and watch with me. And he went a little farther, and he fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me : nevertheless, not as I will, but as thou *wilt*. And he cometh unto the disciples and findeth them asleep, and saith unto Peter, What ! could ye not watch with me one hour ? Watch and pray, that ye enter not into temptation : the spirit indeed *is* willing, but the flesh *is* weak. He went away again, the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again : for their eyes

were heavy. And he left them, and went away again and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hand of sinners. Rise, let us be going: behold he is at hand that doth betray me.

And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude, with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast. And forthwith he came to Jesus, and said, Hail, Master, and kissed him.

* * * * *

FOURTH LESSON.

Matthew—Chap. xxvii. v. 24—38.

When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person; see ye *to it*. Then answered all the people, and said, His blood *be* on us, and on our children.

Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers*. And they stripped him, and put on him a scarlet robe.

And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews! And they spit upon him, and took the reed and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*. And as they came out, they found



a man of Cyrene, Simon by name; him they compelled to bear his cross.

And when they were come unto a place called Golgotha, that is to say, A place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink. And they crucified him and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there: And set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS.**

* * * * *

FIFTH LESSON.

Although it is appointed unto all men once to die, yet as the scriptures inform, the Saviour of the World arose from the dead and ascended up into Heaven, there forever seated on the throne of majesty on high, so they also assure us, that all who have received Him for their righteousness, and put their trust in him, shall rise to life everlasting.

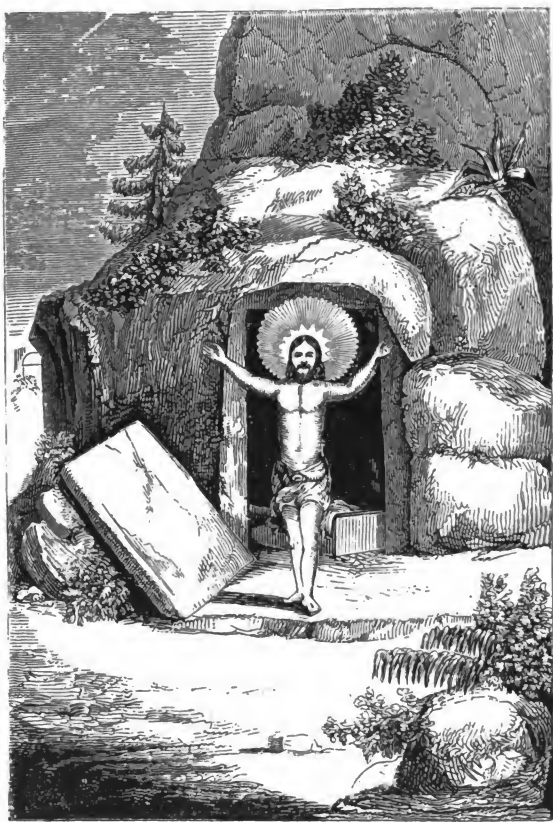
In the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay: and go quickly, and tell his disciples that he is risen from

the dead ; and behold he goeth before you into Galilee ; there shall ye see him : lo, I have told you. And they departed quickly from the sepulchre with fear and great joy ; and did run to bring his disciples word.

And as they went to tell his disciples, behold Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

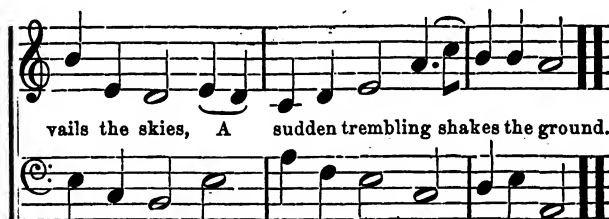
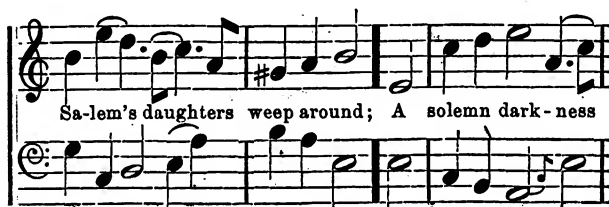
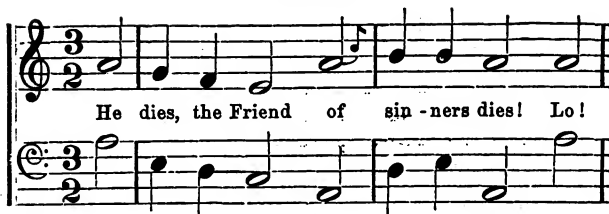
And he led them out as far as to Bethany ; and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy.

* * * * *



T. HORTON & CO

HYMN.



Come, saints, and drop a tear or two
 For Him who groaned beneath your load;
 He shed a thousand drops for you,
 A thousand drops of richer blood.

Here's love and grief beyond degree!
 The Lord of glory dies for man;
 But, lo! what sudden joys we see!
 Jesus, the dead, revives again!

The rising God forsakes the tomb,
 (In vain the tomb forbids his rise;)
 Cherubic legions guard him home,
 And shout him "Welcome to the skies!"

Break off your tears, ye saints, and tell
 How high your great Deliverer reigns;
 Sing how he spoiled the hosts of hell
 And led the monster Death in chains.

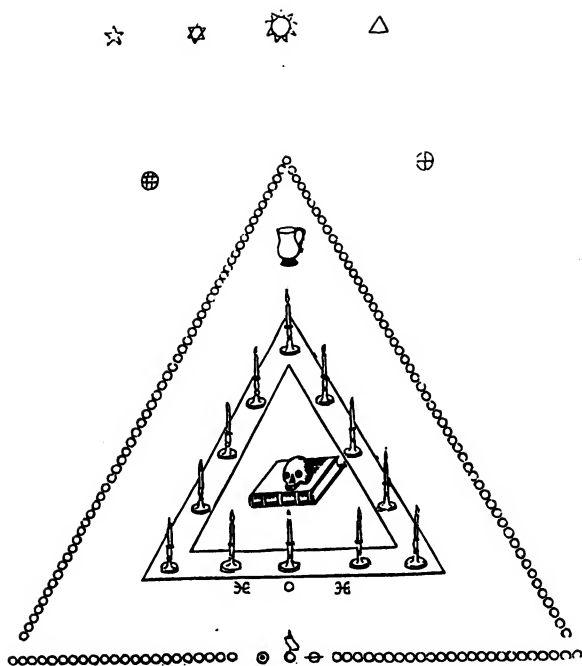
Say, "Live forever, wondrous King!
 Born to redeem, and strong to save!"
 Then ask the monster, "Where's thy sting?
 And where's thy victory, boasting grave?"

* * * * *

SIXTH LESSON.

Acts—Chap. i. v. 15—27.

And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty), Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; inso-much as that field is called in their proper tongue, *Acel-dama*, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and, His bishoprick let another take. Wherefore, of these men which have companied with us, all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that he was taken up from us, must one be ordained to be a witness

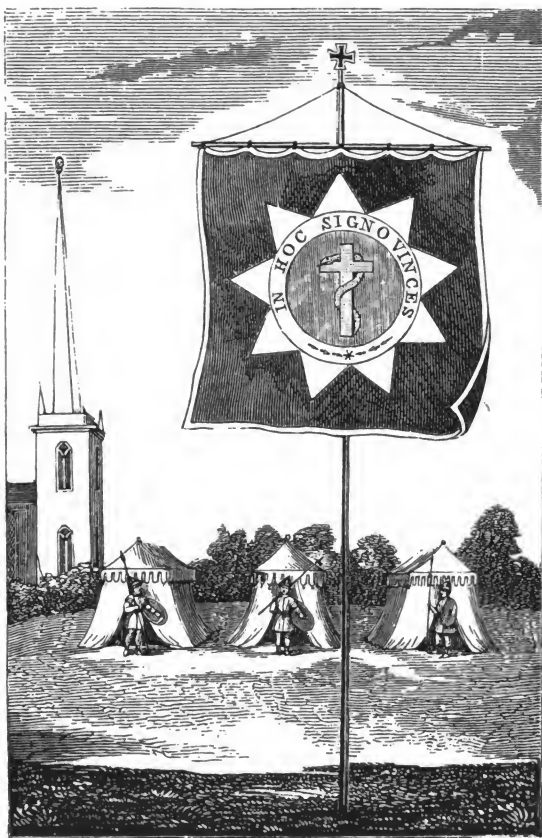


with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed and said, Thou, Lord, which knoweth the hearts of all *men*, shew whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

ORDER OF KNIGHTS OF MALTA.

THIS order has been known at different periods by the titles of the Knights of St. John, of Jerusalem, Hospitalers of St. John, Knights of St. John D'Acre, Knights of Rhodes, and finally, Knights of Malta.

In the year 1048, some pious merchants from Amalfi, in the kingdom of Naples, built a church and monastery at Jerusalem, which they dedicated to St. John the Almoner. The monks were hence called brothers of St. John, or Hospitalers, and it was their duty to assist those sick and needy pilgrims whom a spirit of piety had led to the Holy land. They assumed the black habit of the hermits of St. Augustine, distinguished only by a white cross of eight points on the left breast. They rapidly increased in numbers and in wealth, and at the beginning of the 12th century were organized as a military order by Raymond du Puy, who added to their original vow of chastity, obedience, and poverty, the obligation of defending the church against infidels. Raymond then divided them into three classes, Knights, who alone bore arms; Chaplains, who were regular ecclesiastics; and Servitors, who attended to the sick. After long and bloody contests with the Turks and Saracens, they were finally driven from Palestine in the year 1191.



Upon this they attacked and conquered Cyprus, which, however, they lost after eighteen years occupation. They then established themselves at the island of Rhodes, under the Grand Mastership of Fulk de Villaret, and assumed the title of the Knights of Rhodes.

It was here, that the illustrious Villars died in the 70th year of his age, and the fourteenth of his Grand Master ship. In justice to his distinguished merit, the following epitaph was inscribed on his tomb stone: "Here lies Virtue victorious over Fortune."

On the 15th of December, 1522, after a tranquil occupation of this island for more than two hundred years, they were finally ejected from all their possessions by the Sultan Soliman the Second. After this disaster they successively retired to Castro, Messina, and Rome, until the Emperor Charles V., in 1530, bestowed upon them the island of Malta, upon the condition of their defending it from the depredation of the Turks, and the Corsairs of Barbary, and of restoring it to Naples, should they ever succeed in recovering Rhodes.

This island was formerly called Melita, from the vast quantities of honey which it produced. The Romans gained possession of it when they conquered Sicily; they were deprived of it by the Arabs in 828, who were expelled by Roger the Norman in 1190. From that period it continued under the dominion of the kings of Sicily, till it fell by the conquest of that island, into the hands of the emperor Charles V.

The order now took the name of Knights of Malta, by which title they have ever since been designated. Here the organization of the order was as follows: The chief of the order was called "Grand Master of the Holy

Hospital of St. John, of Jerusalem, and Guardian of the army of Jesus Christ." He was elected for life, and resided at the city of Valette. He was addressed by foreign powers with the title of "altezza eminentissima," and enjoyed an annual revenue of about one million of guilders.* The Knights were divided into eight languages, according to their respective nations. The languages were those of Provence, Auvergne, France, Italy, Arragon, Germany, Castile, and England. Upon the extinction of the language of England, that of Anglo Bavaria was substituted. The Grand Officers were also eight in number, and consisted of the chiefs of the different languages, as follows :

- | | | |
|----|---------------------------------------|--------------------------------|
| 1. | The Chief of the language of Provence | was Grand Commander. |
| 2. | " | " Auvergne " Marshal. |
| 3. | " | " France " Hospitaller. |
| 4. | " | " Italy " Grand Admiral. |
| 5. | " | " Arragon " Grand Conservator. |
| 6. | " | " Germany " Grand Bailiff. |
| 7. | " | " Castile " Grand Chancellor. |
| 8. | " | " England " Turcopolier, or |

[Captain-general of the Cavalry.]

The Knights, in time of war, wore over their usual garments a scarlet surcoat, embellished before and behind with a broad white cross of eight points. In time of peace, the dress of ceremony was a long black mantle, upon which the same cross of white linen was sewed.

* The Grand Master's election was regulated in the following manner, when Clark wrote his "History of Knighthood." The several Seminaries named two Knights each, allowing also two for the English : those sixteen from among themselves, chose eight ; those eight chose a Knight, a Priest, and a serving brother ; and they three out of the sixteen great crosses elected the Grand Master.

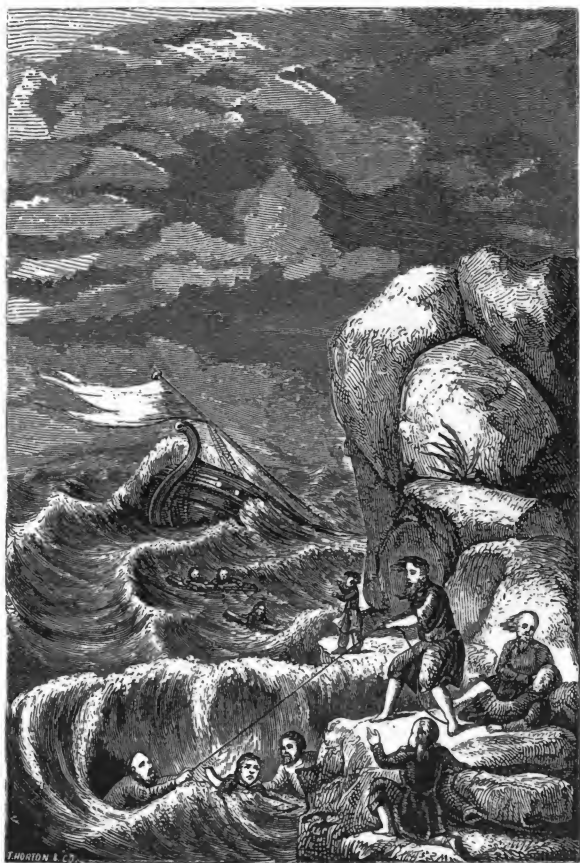
From the time that the island of Malta was bestowed upon the order, until the year 1724, the Knights were continually at war with the Turks; during which time the latter had expended vast quantities of blood and treasure, and the former had exhibited the most magnanimous examples of patience and undaunted heroism. A peace was at length concluded for twenty years, to be renewed at the expiration of that period, if the parties could agree.

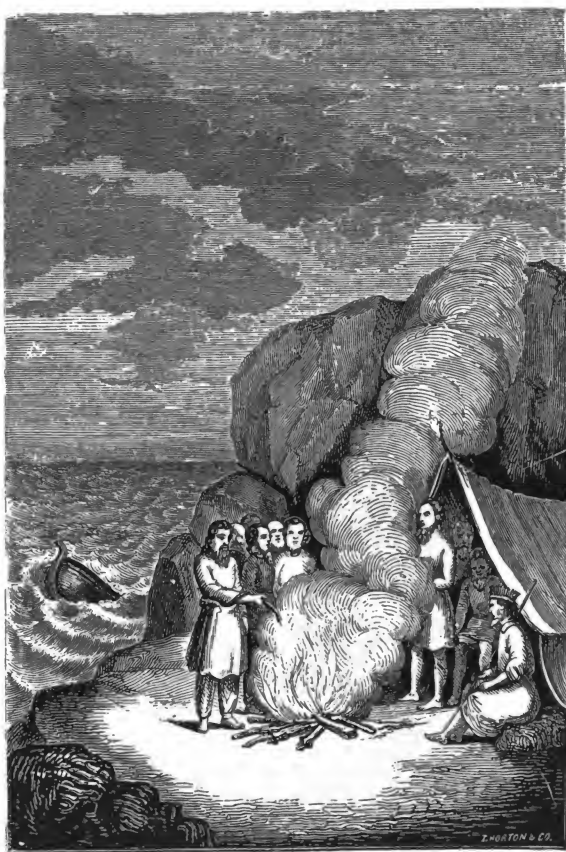
In 1565 the island of Malta was beleaguered by Soliman II., on which occasion the Knights suffered immense loss, from which they never entirely recovered. Of the eight languages, the English became extinct in the 16th century; those of France, Auvergne, and Provence, perished in the anarchy of the French revolution; Castile and Arragon were separated at the peace of Amiens, and the remaining two have been since abolished. The order, therefore, as respects its ancient constitution, has now ceased to exist.

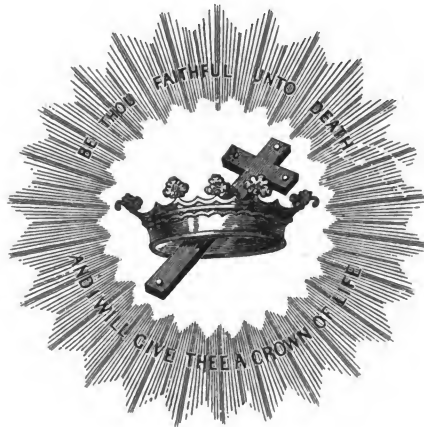
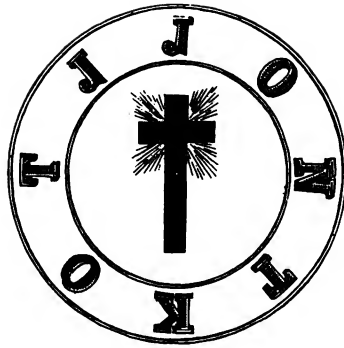
On the 9th of June, 1798, the island of Malta was taken by the French, under Bonaparte. In the same year the Knights chose Paul I., Emperor of Russia, as their Grand Master, who took them under his protection. Upon his death, they elected Prince Carraciolo. Upon the reduction of the island by the English, in 1800, the chief seat of the order was transferred to Catanea in Sicily, whence in 1826, it was removed by the authority of the Pope to Ferrara. The last public reception of the order took place at Sonneburg in 1800, when Leopold, the present king of Belgium, and prince Ernest, of Hesse Philippsthal Barchfeld, with several other Knights, were created.

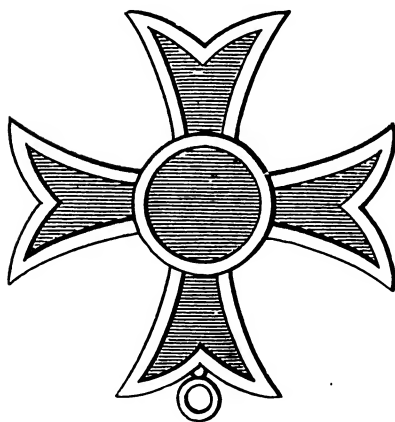
In 1841, Ferdinand I, Emperor of Austria, issued a decree restoring the order in Italy, and endowing it with a moderate revenue. But the wealth, the power, and the magnificence of the order, have passed away with the age and the spirit of chivalry which gave it birth.

The ancient ceremonies of reception, which we here subjoin, were simple and impressive. "The novice was made to understand that he was 'about to put off the old man, and to be regenerated;' and having received absolution, was required to present himself in a secular habit, without a girdle, in order to appear perfectly free on entering into so sacred an engagement, and with a burning taper in his hand representing chastity. He then received the holy communion, and afterwards presented himself 'most respectfully before the person who was to perform the ceremony, and requested to be received into the company of Brothers, and into the Holy Order of the Hospital of Jerusalem.' The rules of the order, the obligations he was about to take upon himself, and the duties that would be required of him being explained, he with great solemnity, vowed and promised 'to render henceforward, by the grace of God, perfect obedience to the Superior placed over him by the choice of the order, to live without personal property, and to preserve his chastity.' The brother who received him then said as follows: 'We acknowledge you the servant of the poor and sick, and as having consecrated yourself to the service of the church.' To which he answered; 'I acknowledge myself as such.' He then kissed the book and returned it to the brother who received him, in token of perfect obedience. He was then invested with the mantle of the order, in such a manner as that the cross fell on his left breast. A variety of other minor ceremonies









followed, and the whole was concluded with a series of appropriate and solemn prayers."

A part of the ceremonies anciently used by Knights of Malta, is now incorporated in the Knights Templar's degree.

The following passages of Scripture are occasionally rehearsed in Encampments of Knights of Malta.

* * * * *

FIRST LESSON.

Acts—Chap. xxviii. v. 1—6.

And when they were escaped, then they knew that the island was called Melita. And the barbarous people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm.

SECOND LESSON

St. John—Chap. xix. v. 19.

And Pilate wrote a title, and put it on the cross. And the writing was JESUS OF NAZARETH, THE KING OF THE JEWS.

Rev.—Chap. ii. v. 10.

* * * Be thou faithful, unto death, and I will give thee a crown of life.

* The Templars, not having Knightly confidence in the Order of Malta, and being possessed of their secrets, were careful to communicate them to every new-made member of their Order. The Order of Malta not being based upon Masonry, "the two Orders had nothing in common."—W. B. HUBBARD.

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THIRD LESSON.

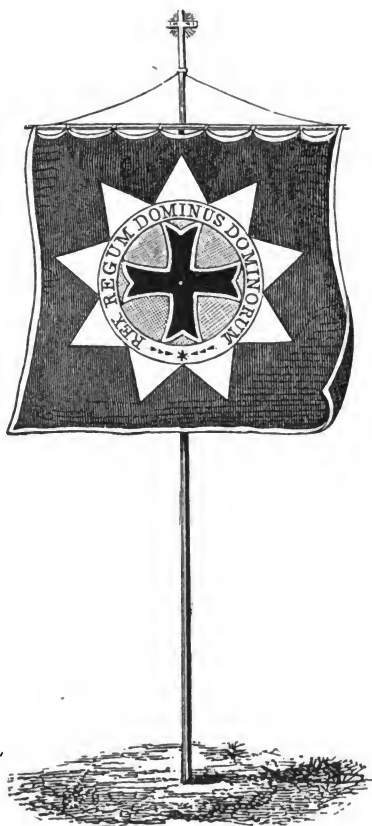
St. John—Chap. xx. v. 24—28.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

And after eight days, again his disciples were within, and Thomas with them. *Then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. * * * * *

*An Address to a newly created Sir Knight Templar
and of Malta.*

SIR KNIGHT,—Having passed through the several degrees and honorary distinctions of our ancient and honorable institution—in your admission to the tessellated masonic ground floor—your ascent into the middle chamber,—your entrance to the unfinished *sanctum sanctorum*—your regularly passing the several gates of the temple—induction to the *oriental chair*, witnessing the completion and dedication of that superb model of excellence the *Temple*, which has immortalized the names of our ancient Grand Masters, and the justly celebrated craftsmen—having wrought in the ruins of the first Temple, and from its sacred *Royal Arch* brought to light incalculable treasures and advantages to the craft. Having



duly studied into the way and manner of their concealment; also having been engaged in the hazardous enterprise of traversing an enemy's dominions, and there convincing a foreign prince that *truth* is great and will prevail,—therefore you are now admitted to a participation of those labors which are to affect the erection of a Temple more glorious than the first, 'even that beauteous Temple of *holiness* and *innocence*, whose pillars are *Charity*, *Mercy*, and *Justice*, the foundation of which is in the breast of every one who has tasted that the Lord is gracious; to whom coming as unto a living *stone*, disallowed indeed of men, but chosen of God and precious, even that hope which is an anchor to the soul both sure and steadfast, that demonstrates the existence of the soul and animates us with the certainty of a glorious immortality.

And now, Sir Knight, we bid you welcome to all those rights and privileges, even to that disinterested friendship and unbounded hospitality which ever has, and we hope and trust ever will continue to adorn, distinguish and characterize this noble order.

It will henceforth become your duty as well as inclination to assist, protect, and befriend, the weary way-worn traveller who finds the heights of fortune inaccessible, and the thorny paths of life broken, adverse, and forlorn—to succor, defend, protect *innocence*, the *distressed* and *helpless*, ever standing forth as a champion to espouse the cause of the *Christian Religion*.

You are to inculcate, enforce, and practice *virtue*; and amidst all the temptations which surround you, never to be drawn aside from the path of duty, or forgetful of those due guards and pass-words which are necessary to be

had in perpetual remembrance; and while one hand is wielding the sure defence for your Companion in danger, let the other grasp the mystic Trowel, and widely diffuse the genuine cement of Brotherly Love and Friendship.

Should calumny assail the character of a Brother, Sir Knight, recollect that you are to step forth and vindicate his good name, and assist him on all necessary occasions. Should assailants ever attempt your honor, interest, or happiness, remember, also, at the same time, you have the council and support of your brethren, whose mystic swords combining the virtues of Faith, Hope, and Charity, with *Justice*, *Fortitude*, and *Mercy*, will leap from their scabbards in defence of your just rights, and ensure you a glorious triumph over all your enemies.

On this occasion permit me, Sir Knight, to remind you of our mutual engagements, our reciprocal ties; for whatever may be your situation or rank in life, on close examination, you will find those in similar stations, who have dignified themselves and been useful to mankind. Whether therefore you are placed upon the highest pinnacle of worldly grandeur, and distinctly seen to glitter from afar; or glide more securely in the humble vale of obscurity, unnoticed, save by a few; it matters not. for a few rolling suns will close the scene, when nought but holiness will serve as a sure passport to gain admission into that *Rest* prepared from the foundation of the world. You are, therefore, called upon to discharge all your duties with fidelity and patience, whether in the *field*, in the *Senate*, on the *Bench*, at the *Bar*, or at the *Holy Altar*.

If you see a Brother bending under the cross of adversity and disappointment, look not idly on, neither pass by on the other side, but fly to his relief. If he be deceived, tell him the *Truth*; if he be calumniated, vindicate his cause; for, although in some instances he may have erred, still recollect that indiscretion in him should never destroy humanity in you.

Finally, Sir Knights, as *memento mori* is deeply engraved on all sublunary enjoyments, let us ever be found in the habiliments of righteousness, traversing the straight path of rectitude, virtue and true holiness, so that having discharged our duty here below, performed the *pilgrimage of life*, burst the *bands of immortality*, passed over the *Jordan of death*, and safely landed on the broad shore of eternity, there, in the presence of myriads of attending angels, we may be greeted as brethren, and received into the widely extended arms of the BLESSED EMMANUEL, and forever made to participate in his HEAVENLY KINGDOM.

An Exhortation at closing a Commandery.

Ephesians—Chap. vi. v. 10—17.

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*. Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

CEREMONIES AND CHARGES

*Upon Constituting and Dedicating a Commandery and
Installing its Officers.*

THE Sir Knights will assemble in the room where the ceremonies are to be performed, and open a Commandery. The jewels are then placed on the altar. An Ode is then sung. The Sir Knights form a triangle around the altar, and attend Prayer.

The Grand Marshal will then say, "Right Eminent Grand Commander,—A constitutional number of Knights Templar, duly instructed in the sublime mysteries of our orders, and being desirous of promoting the honor of the same by aiding the cause of *Humanity, Knowledge, and Virtue*, have applied to proper authority for a WARRANT or CHARTER to constitute them a regular Commandery of Knights Templar and the appendant orders: The prayer of their petition having been granted, they are now assembled for the purpose of being

legally constituted, and of having their officers installed in due and ancient form."

The Grand Master will then direct the Grand Recorder to read the Charter or Warrant, which being done, he will ask the members if they still approve of the officers named in the warrant; if they assent, the Grand Master will then rise and declare, "By virtue of the high power and authority in me vested, I do now form you, my worthy brother Knights, into a just and regular COMMANDERY OF KNIGHTS TEMPLAR. Henceforth you are authorized and empowered to form and open a COUNCIL OF KNIGHTS OF THE RED CROSS and COMMANDERIES OF KNIGHTS TEMPLAR AND KNIGHTS OF MALTA, of the ORDER of ST. JOHN of JERUSALEM, and to perform all such things as may appertain to the same; conforming in all your doings to the laws and constitution of the Grand Commandery under whose authority you act, and to the constitution and edicts of the Grand Encampment of the United States. And may the God of your fathers be with you, guide and direct you in all your undertakings."

The jewels having been collected on the Knights' first entrance, and deposited on the altar or table in front of the Grand Master, are now uncovered to solemn music, when the PRELATE rises and says,—From time immemorial it has been customary for the Masonic fraternity to dedicate the different departments of our institution to different patrons. We dedicate our Lodges to St. John the Baptist, or the Evangelist; our Chapters to Zerubbabel, and our Commanderies to St. John the Almoner. We do this, not in that superstitious sense in which the heathen employ the term, when they set apart

their temples for the worship of their imaginary deities, nor in that high and solemn sense in which Christians dedicate their Churches to the great Jehovah; but we do it simply to testify our respect and esteem for the character of those who have been so eminently beneficial to our institution, and that their examples may stimulate us to imitate their exalted virtues."

"To our most eminent and worthy PATRON ST. JOHN the ALMONER, I do now solemnly DEDICATE this Commandery by the name and title of ———; and may the God of all grace abundantly bless you in your laudable undertaking, and may each one of its members so redeem his time that he may receive the joyful invitation, "Enter thou into the joy of thy Lord." "Glory to God in the highest, and on earth peace, good will towards men." *Response* — "As it was in the beginning, is now, and ever shall be, world without end. Amen."

The Eminent Commander elect is then presented to the Grand Commander by the Marshal, who says, "Right Eminent, I have the honor to present you the Eminent Sir ———, who has been elected to the office of Commander of this Commandery. I find him well skilled in our sublime mysteries, and observant of the noble precepts of our forefathers, and have, therefore, no doubt but he will discharge the important duties of his office with fidelity."

The Grand Master then asks, "Eminent, are you ready to subscribe to the oath of office?" On his answering in the affirmative, the Grand Master will draw his sword, and holding it horizontally, the edge towards the Commander elect, who will place his left hand on the same and his right hand on his left breast,

and repeat as follows:—"I, A. B., do solemnly promise, upon the honor of a Knight Templar, that I will, to the best of my knowledge and ability, faithfully discharge the various duties incumbent upon the office to which I have been appointed; that I will support and maintain the by-laws of this Commandery, and the laws and constitution of the Grand Commandery, under whose immediate authority I act; also the constitution and edicts of the Grand Encampment of the United States of America."

The Grand Commander will then address the Eminent Commander elect as follows:—

"EMINENT SIR:—Having been elected to the important and honorable station of Eminent Commander of this (new) Commandery, it is with unfeigned pleasure that I enter upon the discharge of the pleasing duty of installing you into your office. As the head of an institution founded upon the Christian religion and the practice of the Christian virtues, you will sensibly realize the great responsibility of the new relation in which you now stand to your brethren; and, I am fully persuaded, will so conduct the important interests about to be committed to your hands as to reflect honor upon yourself and credit upon your Commandery. It now, Sir Knight, becomes my duty to propose certain questions to you relative to your office, to which I must receive unequivocal answers:—

"I. Do you solemnly promise, upon the honor of a Knight Templar, that you will redouble your endeavors to correct the vices, purify the morals, and promote the happiness of those of your brethren who have attained this magnanimous Order?

"II. That you will never suffer your Commandery to be opened, unless there be present nine regular Sir Knights of the Order?

"III. That you will not confer the Orders upon any one who has not shown a charitable and humane disposition, or who has not made a considerable proficiency in the foregoing Degrees?

"IV. That you will promote the general good of our Order, and on all proper occasions be ready to give and receive instructions, and particularly from the General and State Grand Officers?

"V. That to the utmost of your power you will preserve the solemnities of our ceremonies, and behave, in open Commandery, with the most profound respect and reverence, as an example to your brethren?

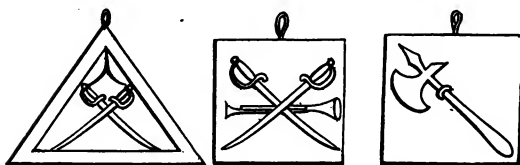
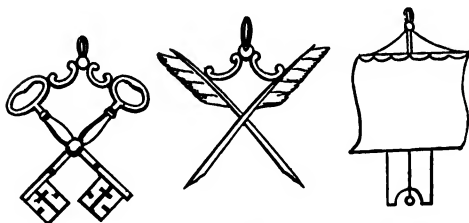
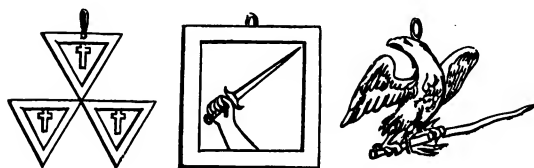
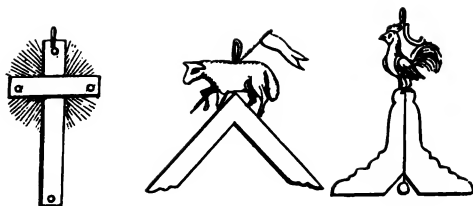
"VI. That you will not acknowledge or have intercourse with any Commandery that does not work under a Constitutional Warrant or Dispensation?

"VII. That you will not admit any Visitor into your Commandery who has not been knighted in a Commandery legally constituted, without his first being formally healed?

"VIII. That you will pay due respect and obedience to the instructions of the General and State Grand Officers, particularly relating to the several lectures and charges, and will resign the chair to them, severally, when they may visit your Commandery?

"IX. That you will support and observe the Constitution of the Grand Encampment and the General Regulations of the Grand Commandery under whose authority you act?

"X. That you will bind your successor in office to



the observance of the same rules to which you have now assented?

“Do you submit to all these things? And do you promise to observe and practise them faithfully?”

Assents.

INSTALLATION.

Charge to the Eminent Commander.

EMINENT:—You will now permit me to invest you with this badge of your office. It is a Cross, surmounted by *Rays of Light*. It is an appropriate and beautiful emblem of the sublime principles of this magnanimous and Christian Order of Knighthood. The Cross will remind you of Him who offered up his life as a propitiation for the sins of the world; and the refulgent rays that emanate from it, of those divine teachings and sublime precepts which he has left to guide and direct us in the paths of truth and holiness.

I present you the charter of your Commandery. You will receive it as a sacred deposit, and never permit it to be used for any other purpose than those expressed in it, and safely transmit it to your successor in office.

I also commit to your hands the Holy Bible, the Great Light in every degree of Masonry, together with the Cross Swords. The doctrines contained in this sacred volume create in us a belief in the existence of the eternal Jehovah, the one only true and living God, the Creator and Judge of all things in heaven and earth: they also confirm in us a belief in the dispensations of His providence. This belief strengthens our FAITH, and

enables us to ascend the first step of the Grand Masonic Ladder. This Faith naturally produces in us a Hope of becoming partakers in the promises expressed in this inestimable gift of God to man, which hope enables us to ascend the second step. But the third and the last, being Charity, comprehends the former, and will continue to exert its influence when Faith shall be lost in sight, and Hope in complete enjoyment.

The Cross Swords, resting upon the HOLY BIBLE, are to remind us that we should be "strong in the Lord, and in the power of his might;" that we should "put on the whole armor of God," to be able to wrestle successfully against principalities and powers, and spiritual wickedness in high places.

I also present to you the Constitution of the Grand Encampment of the United States of America, the Rules and Regulations of the Grand Commandery of this State, and the By-Laws of your Commandery. You will frequently consult them yourself, and cause them to be read for the information of your Commandery, that all, being informed of their duty, may have no reasonable excuse to offer for the neglect of it.

And now, Eminent, permit me to induct you into the Chair of your Commandery, and, in behalf of the Sir Knights here assembled, to offer you my most sincere congratulations on your accession to the honorable station you now fill. It will henceforth be your special duty to preserve inviolate the Laws and Constitution of the Order, to dispense justice, reward merit, encourage truth, and diffuse the sublime principles of universal benevolence. You will distribute alms to poor and weary pilgrims travelling from afar; feed the hungry; clothe the naked,

and bind up the wounds of the afflicted. You will inculcate the duties of charity and hospitality, and govern your Commandery with justice and moderation. And finally, my brother, may the bright example of the illustrious heroes of former ages, whose matchless valor has shed undying lustre over the name of Knight Templar, encourage and animate you to the faithful performance of every duty.

The Grand Master then proclaims,—“Sir Knights, behold your Commander.” The Knights rise, draw swords, and present arms: while in this position, the M. W. says,—

“Recollect, Sir Knights, that the future welfare and prosperity of your Commandery will depend as much on your obedience, attention, and assistance, as upon the wisdom, assiduity, and exertion of your Commander.”

The Sir Knights recover-arms, return arms, and are seated.

The remainder of the officers are then duly qualified, by taking the oath of office, in the form and manner before stated.

The Grand Marshal then presents the Generalissimo.

Charge to the Generalissimo.

Sir,—You having been appointed to the office of *Generalissimo* of this Encampment, I now invest you with the badge of your office, which is a *Square* surmounted by a *Paschal Lamb*. When beholding the lamb, let it stimulate you to have, at all times a watchful eye over your own conduct, and an earnest solicitude for the prosperity of the kingdom of the blest EMANUEL, the spot-

less LAMB of GOD, who was slain from the foundation of the world.

The *square* is to remind you that the institution of Free Masonry and the orders of Knighthood were formerly governed by the same Grand Masters, and that the same principles of *brotherly love* and *friendship* should forever govern the members of both orders. Your station, Sir Knight, is on the right of your Commander; your duty is to receive and communicate all orders, signs and petitions, to assist your Commander in his various duties, and in his absence to preside in the Commandery.

The exercise of all your talents and zeal will be necessary in the discharge of your various duties. I charge you therefore to be faithful to the Sir Knights with whom you are associated; put them often in remembrance of those things which tend to their everlasting peace: finally, "preach to them the word: be instant in season and out of season: reprove, rebuke, exhort with all long-suffering and doctrine:" ever remembering the promise, "Be thou faithful unto death, and I will give thee a crown of life."

Charge to the Captain-General.

SIR,—You are appointed to the elected office of *Captain-General* of this Commandery. I now invest you with the badge of your office, which is a *Level* surmounted by a *Cock*. As the undaunted courage and valor of the *Cock* stimulates him to conquer his competitor or yield himself a victim to the contest, so should you be stimulated to the discharge of every duty. You should have on "the breast-plate of righteousness," so that with pa-

tience and meekness you may ever travel on the *level* of humility, and be so supplied with divine grace as to prevent you from selling your God or denying your MASTER.

Your station is on the left of your Commander. Your duty, among many other things, is to see that the proper officers make all due preparation from the various meetings of the Commandery that the *council chamber* and *asylum* are in suitable array for the introduction of candidates and the dispatch of business. You are also to receive and communicate all orders issued by the G. C. through the officers of the line. You are to assist in Council, and, in the absence of your Commander and Generalissimo, you are to govern the encampment. The *distressed widow*, the *helpless orphan*, and the innocent of the weaker *sex*, you are ever to assist and protect. But, above all, you are to stand forth, having your loins girt about with *truth*, in the defence of the *Christian Religion* from all its enemies. And now I exhort you, that with fidelity you perform every duty:—and “whatsoever ye do, do heartily as to the Lord, and not unto men: continue in prayer, and watch in the same with thanksgiving;” ever bearing in mind the promise, “Be not weary in well doing, for in due time you shall reap, if ye faint not.”

Charge to the Prelate.

SIR,—You are elected Prelate of this Commandery. I now have the pleasure of investing you with this *triple triangle*, which is the badge of your office, and a beautiful emblem of the Eternal ИЕHOВАН. Your station is on the right of the Generalissimo; your duty is to officiate at the *altar*, to offer up prayers and oblations to the ciate at the *altar*, to offer up prayers and oblations to

Deity. The duties of your office are very interesting, and highly important, and will require your early and punctual attendance, at every meeting. Your jewel is to remind you of the importance of the trust reposed in you; and may "He who is able, abundantly furnish you for every good work, preserve you from falling into error,—improve, strengthen, establish, and perfect you," and finally, greet you with, "well done, good and faithful servant, enter thou into the joy of thy Lord."

Charge to the Senior Warden.

SIR,—You are elected Senior Warden of this Commandery. I now invest you with the badge of your office, which is a *Hollow Square* and *Sword of Justice*. It is to remind you that as the children of Israel marched in a hollow square, in their journey through the wilderness, in order to guard and protect the *Ark of the Covenant*, so should you be vigilant in guarding every avenue from innovation and error. Let the *Sword of Justice*, therefore, be ever drawn to guard the constitution of the order. Your station is at the south-west angle of the triangle, and upon the right of the first division. You will attend *Pilgrim Warriors*, travelling from afar, comfort and support *Pilgrim Penitents*, and recommend them, after due trial, to the favor and protection of the Grand Commander. You will be assiduous in teaching your division their duties and exercises. You will, on all occasions, form the avenues for the approach and departure of your Commander; and prepare the lines for inspection and review. Let it be your constant care that the *Warrior* be not deterred from duty, nor the *Penitent* molested on his journey. Finally, "Let your

light so shine before men, that they, seeing your good works, may glorify your Father which is in Heaven."

Charge to the Junior Warden.

SIR,—You are elected Junior Warden of this Commandery. I now invest you with the badge of your office, which is an *Eagle and Flaming Sword*. It is to remind you to perform your various duties with *Justice* and *Valor*, having an *Eagle Eye* on the prosperity of the order. Your station is at the north-west angle of the triangle, and on the left of the third division. Your duty is to attend weary pilgrims, travelling from afar, conduct them on their journey, plead their cause, and, by permission of the Grand Commander, introduce them into the *Asylum*. You will be careful that, in addition to the *sandals*, *staff* and *scrip*, their whole preparation and deportment be such as shall cause them to be recognized as *children of humility*. Teach that "*Magna est veritas et prævalebit*" is the *Motto* of one of our orders, and although, in the course of their pilgrimage, they will often find the heights of fortune inaccessible, and the thorny path of life crooked, adverse and forlorn; yet, by *faith* and *humility*, *courage*, *constancy* and *perseverance* in the great duties set before them in the Gospel, they may gain admission into the *Asylum* above; there to enjoy the *honor* and *rewards* that await the *valiant soldiers* of the LORD JESUS CHRIST. Finally, be ye perfect, always abounding in the works of the Lord; that you may be a shining light in the world. A city that is set on a hill cannot be hid.

Charge to the Treasurer.

SIR,—You are elected Treasurer of this Commandery. I now invest you with the badge of your office. Your station is on the right of the Grand Commander, in front. The qualities which should recommend a Treasurer are *accuracy* and *fidelity*: accuracy in keeping a fair and minute account of all receipts and disbursements; fidelity in carefully preserving all the property and funds of the Commandery, that may be placed in his hands, and rendering a just account of the same whenever he is called upon for that purpose. I presume that your respect and attachment to the Commandery, and your earnest solicitude for a good name, which is better than precious ointment, will prompt you to the faithful discharge of the duties of your office.

Charge to the Recorder.

SIR,—You are elected Recorder of this Commandery. I now invest you with the badge of your office. Your station is on the left of the G. Commander, in front. The qualities which should recommend a Recorder are *promptitude* in issuing the notifications and orders of his superior officers; *punctuality* in attending the meetings of the Commandery; *correctness* in recording their proceedings; *judgment* in discriminating between what is proper and what is improper to be committed to writing; *integrity* in accounting for all moneys that may pass through his hands, and *fidelity* in paying the same over into the hands of the Treasurer.

The possession of these good qualities, I presume, has designated you as a suitable candidate for this important office; and I cannot entertain a doubt that you will discharge its duties beneficially to the Commandery and honorably to yourself. And when you shall have completed the record of your transactions here below, and finished the term of your probation, may you be admitted into the celestial ASYLUM of saints and angels, and find your name recorded in the LAMB'S Book of Life.

Charge to the Standard Bearer.

SIR,—You are elected Standard Bearer of this Commandery. I now invest you with the badge of your office, which is a *Plumb* surmounted by a *Banner*. Your station is in the *West*, and in the centre of the second division. Your duty is to *display, support* and *protect* the *Standard* of the order, which I now with pleasure confide to your valor. You will remember that it is our rallying point in time of danger; and, when unfurled in a just and virtuous cause, you will never relinquish it to an enemy but with your life. Let, therefore, your conduct be such as all the virtuous will delight to imitate; let the refulgent rays which ever emanate from pure *benevolence* and *humility*, diffuse their lustre on all around, that it may encourage and animate all true and courteous Knights, and, at the same time, confound and dismay all their enemies.

•
Charge to the Sword Bearer.

SIR,—You are elected Sword Bearer of this Commandery. I now invest you with the badge of your office, which is a *Triangle* and *Cross Swords*. Your sta-

tion is on the right of the Standard Bearer, and on the right of the second division when formed in line. Your duty is to watch all orders and signals from the Eminent Commander, and see that they are promptly obeyed. You are also to assist in the protection of the banners of the order, with a heart lively devoted to the principles of *Faith, Hope and Charity*: with the mystic sword that is endowed with *justice* and *fortitude*, and tempered by *mercy*, in your hand, you may cast your eyes upon the Standard and remember that "*In hoc Signo vinces*" is an expressive motto of our order, and consoling to the heart of every believer.

Charge to the Warder.

SIR,—You are elected Warder of this Commandery. I now invest you with the badge of your office, which is a square plate with a *Trumpet* and *Cross Swords* engraved thereon. Your station is upon the left of the Standard Bearer, and upon the left of the second division when formed in line. Your duty is to announce the approach and departure of the Eminent Commander, to post the sentinels, and see that the Asylum is duly guarded. You will, also, report all petitions from visitors and strangers, and communicate the orders of your superior officers: and I charge you to be punctual in your attendance at our meetings, and indefatigable in the discharge of your important duties; for though yours is among the last offices in the Commandery, it is by no means the least in importance.

Charge to the Three Guards.

SIR KNIGHTS,—You are appointed Captains of the Guards. I now invest you with your badge of office, which is a square plate with a *Battle Axe* engraved thereon. Your post is that of *honor* as well as *danger*. You will therefore be vigilant, and *challenge* with *spirit*, *examine* with *caution*, *admonish* with *candor*, *relieve* cheerfully, *protect* with fidelity, and fight valiantly.

Charge to the Commandery.

SIR KNIGHTS,—To manage and conduct the concerns of a Commandery of Knights Templar with that promptitude, integrity and skill which the Institution demands, will require the exercise of all the talents and perseverance of its officers and members. Are any of you solicitous that your equals and inferiors should conduct themselves towards you with deference and respect? you will be sure to let no opportunity pass without furnishing them with an example in your own conduct towards your superiors. The officers will recollect that those moral and religious duties and precepts which they from time to time so forcibly impress upon the minds of others, should by no means be neglected by themselves; as the most effectual way to ensure success is to let precept and example go hand in hand.

I would therefore exhort one and all of you to look well to the EAST, to the WEST, to the NORTH and to the SOUTH, and see that the *entering avenues* are strictly guarded, and that you suffer no one to pass the threshold of your ASYLUM but the worthy *Children of Humility*; and at the same time, that you suffer no one to walk

among you disorderly, without admonition or reproof. While such is the conduct of the officers and members, you may rest assured that this valiant magnanimous order will forever flourish like the *green bay tree*. And now, my worthy Sir Knights, I would address you in the language of David to his beloved city, "Peace be within thy walls and prosperity within thy palaces." For my Brethren and Companions' sakes, I will now say *Peace be within thee*.

The Grand Marshal then proclaims the (new) Commandery in the following manner, viz. :—

"In the name of the Grand Commandery of the State of ———, I proclaim this (new) Commandery by the name of ———, to be legally constituted, consecrated, and the officers duly installed."

The lines are then formed, and return in the same order to the hall from whence they started, where the business of the Commandery is resumed. After the necessary business is finished, the Commandery is closed in due and ancient form.

OFFICE OF THE GRAND RECORDER OF THE
GRAND ENCAMPMENT OF K. T. FOR U.S.A.,
CINCINNATI, O., Oct. 14th, A.D. 1882, A.O. 744.

The following is *the uniform for a Knight Templar*, which, at the recent triennial meeting of the Grand Encampment of Knights Templar for the U.S.A., held in the city of New York, on Sept. 3d, 1862, was adopted, and was earnestly recommended to be adopted by all Knights Templar throughout this jurisdiction.

Witness my official signature, and the seal of the Grand Encampment.

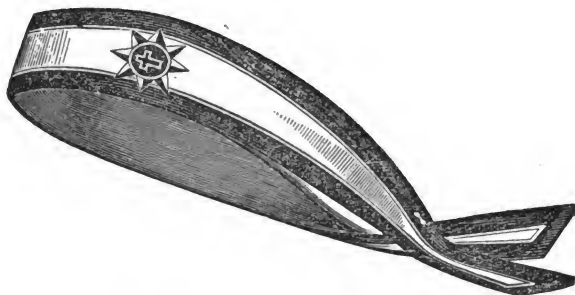
John Caldwell

Grand Recorder.

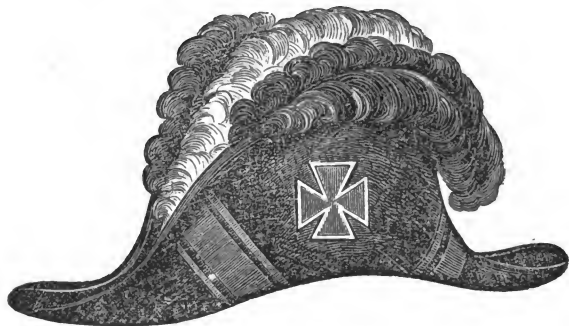


FULL DRESS.—Black frock-coat, black pantaloons, scarf, sword, belt, shoulder-straps, gauntlets and chapeau, with appropriate trimmings.

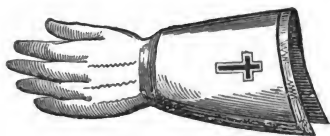
FATIGUE DRESS.—Same as full dress, except for chapeau a black cloth cap, navy form, with appropriate cross in front, and for gauntlets white gloves.



SCARF.—Five inches wide in the whole, of white, bordered with black one inch on either side, a strip of navy lace one-fourth of an inch wide, at the inner edge of the black. On the front centre of the scarf, a metal star of nine points, in allusion to the nine founders of the Temple Order, enclosing the Passion Cross, surrounded by the Latin motto, "*In hoc Signo vinces*;" the star to be three and three-quarter inches in diameter. The scarf to be worn from the right shoulder to the left hip, with the ends extending six inches below the point of intersection.



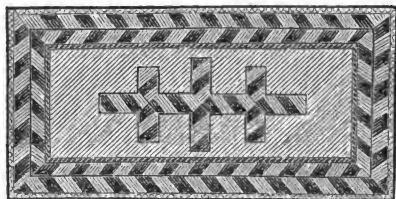
CHAPEAU.—The military chapeau, trimmed with black binding, one white and two black plumes, and appropriate cross on the left side.



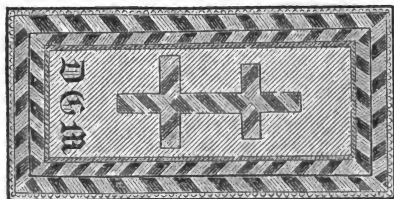
GAUNTLETS.—Of buff leather, the flap to extend four inches upwards from the wrist, and to have the appropriate cross embroidered in gold, on the proper-colored velvet, two inches in length.

SWORD.—Thirty-four to forty inches, inclusive of scabbard, helmet head, cross handle, and metal scabbard.

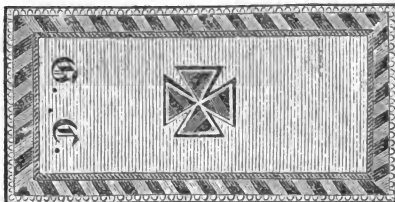
BELT.—Red enameled or patent leather, two inches wide, fastened round the body with buckle or clasp.



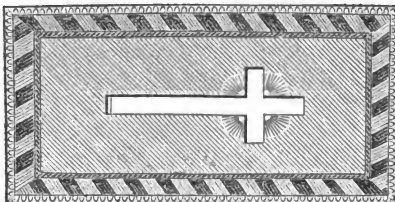
SHOULDER-STRAFS.—*For Grand Master and Past Grand Masters of the Grand Encampment.*—Royal purple silk velvet, two inches wide by four inches long (outside measurement), bordered with two rows of embroidery, of gold, three-eighths of an inch wide; the Cross of Salem embroidered, of gold, in the centre, lengthwise.



For all other Grand Officers of the Grand Encampment.—The same as the Grand Master, except for the Cross of Salem, the Patriarchal Cross, of gold, with the initials of the office respectively, embroidered, of silver, (Old English Characters,) at the foot of the cross, narrowwise of the strap.



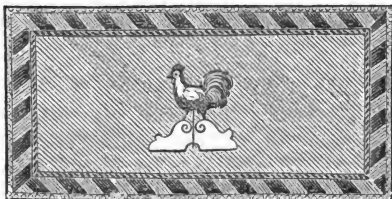
For the Officers and Past Grand Officers of a Grand Commandery.—Bright red silk velvet, two inches wide by four inches long, bordered with one row of embroidery, of gold, quarter of an inch wide; the Templar's Cross, of gold, with the initials of the office respectively, to be embroidered, (Old English Characters,) in silver, on the lower end of the strap.



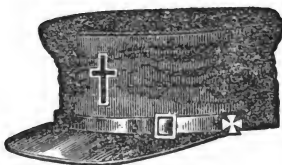
For the Commander and Past Commanders of a Subordinate Commandery.—Emerald green silk velvet, one and a half inches wide by four inches long, bordered with one row of embroidery, of gold, quarter of an inch wide; the Passion Cross, with a halo, embroidered, of silver, in the centre.



For the Generalissimo.—Same as the Commander, except for the Passion Cross, the Square, surmounted with the Paschal Lamb.



For the Captain General.—Same as the Commander, except for the Passion Cross, the Level, surmounted with the Cock.



CAP.—Navy form: black cloth, four to five inches high, narrow leather strap fastened at the sides with small metal Templar's Cross, and with appropriate cross in front.

DISTINCTIONS.—The Sir Knights will wear white metal, wherever metal appears. Commanders and Past Commanders, Grand and Past Grand Officers, gold.

CROSSES.—Sir Knights, Commanders and Past Commanders of Subordinate Commanderies will wear the Passion Cross; Grand and Past Grand Officers of State Commanderies, the Templar Cross; Grand and Past Grand Officers of the Grand Encampment, the Patriarchal Cross; the Grand Master and Past Grand Masters of the Grand Encampment, the Cross of Salem, which is the Patriarchal Cross, with an additional bar in the centre.

The various crosses, as designated, to be worn on the side

of the chapeau, and on the scabbard of the sword. Those on the chapeau to be three inches in height; on the sword, one inch.

HANGINGS FOR JEWELS.—The hangings of Grand and Sub-ordinate Commanderies may remain as at present.

GRAND STANDARD.—Is of white woollen or silk stuff, six feet in height and five feet in width, made tripartite at the bottom, fastened at the top to the cross-bar by nine rings; in the centre of the field, a blood-red Passion Cross, over which is the motto, "*In hoc Signo vinces,*" and under, "*Non nobis, Domine! non nobis, sed Nomini tuo da Gloriam.*" The cross to be four feet high, and the upright and bar to be seven inches wide. On the top of the staff, a gilded globe or ball, four inches in diameter, surmounted by the Patriarchal Cross, twelve inches in height. The cross to be crimson, edged with gold.

BEAUSEANT.—Of woollen or silk stuff, same form and dimensions as the Grand Standard, and suspended in the same manner. The upper half of this banner is black, the lower half white.

PRELATE'S ROBES.—A full white linen or muslin robe, open behind, reaching down within six inches of the feet, fastened around the neck below the cravat, which should be white, and having flowing sleeves reaching to the middle of the hand. A white woollen cloak, lined with white, fastened around the neck, and extending down to the bottom of the robe: on the left front, a red velvet Templar Cross, six inches in width. A blue silk stole, reaching down in front to within six inches of the bottom of the robe, and having on it three Templar Crosses of red silk. Mitre of white merino, bordered with gold, lined with green, having the red Templar Cross extending to the edges, and surmounted by a Passion Cross three inches high. The special badge of his office is a Crozier.

CONSTITUTION
OF THE
Grand Encampment of Knights Templar
FOR THE
UNITED STATES OF AMERICA,
With Latest Amendment, at Meeting in New York City, 1862.

ARTICLE FIRST.

OF THE GRAND ENCAMPMENT OF THE UNITED STATES.

SECTION I.—How Constituted.

THE Grand Encampment of Knights Templar of the United States is constituted as follows:—

- I. The Grand Master.
- II. The Deputy Grand Master.
- III. The Grand Généralissimo.
- IV. The Grand Captain General.
- V. The Grand Prelate.
- VI. The Grand Senior Warden.
- VII. The Grand Junior Warden.
- VIII. The Grand Treasurer.
- IX. The Grand Recorder.
- X. The Grand Standard Bearer.
- XI. The Grand Sword Bearer.

- XII. The Grand Warder.
- XIII. The Grand Captain of the Guard.

LIKEWISE.

- XIV. All Past Grand Masters.
- XV. All Past Deputy Grand Masters.
- XVI. All Past Grand Generalissimos, and
- XVII. All Past Grand Captains General of the Grand Encampment of the United States.

LIKEWISE.

- XVIII. All Grand Commanders.
- XIX. All Past Grand Commanders.
- XX. All Deputy Grand Commanders.
- XXI. All Grand Generalissimos, and
- XXII. All Grand Captains General of each State Grand Commandery that acknowledges the jurisdiction of the United States Grand Encampment.

Each of the individuals above enumerated shall be entitled, when present, to one vote in all the proceedings of the Grand Encampment of the United States.

LIKEWISE.

- XXIII. The first three officers of each Commandery that holds its charter immediately from the Grand Encampment of the United States.

These, or as many of them as may be present at any meeting of the Grand Encampment of the United States, shall be entitled collectively to one vote.

All officers of the late General Grand Encampment

shall rank and have all the privileges of members of equal rank as provided for herein.

No person shall be eligible to any office in the Grand Encampment of the United States, unless he shall be at the time a member of some Subordinate Commandery under the general or immediate jurisdiction of the Grand Encampment of the United States.

SECTION 2.—PROXIES.

The first four officers named in Section 1 of this Article; likewise the first four officers of all State Grand Commanderies; likewise the first three officers of all Subordinate Chartered Commanderies held under the immediate jurisdiction of the Grand Encampment of the United States, may appear and vote *by proxy*; said proxies being at the time of service members of Subordinate Commanderies, and producing properly authenticated certificates of their appointment.

SECTION 3.—TITLES.

The title and designation of the Grand Master of the Grand Encampment of the United States, is *Most Eminent Grand Master of Knights Templar*; that of the Deputy Grand Master, *Right Eminent*; of the remaining officers of the Grand Encampment, *Very Eminent*.

SECTION 4.—MEETINGS.

The stated meetings of the Grand Encampment of the United States shall occur triennially, at such time and place as may have been previously designated by the Standing Committee (see Art. IV., Sec. 4, Rule 4), and

approved by the Grand Encampment of the United States.

Special meetings may be called by the Most Eminent Grand Master at his discretion. And it shall be his duty, upon the requisition of the majority of the State Grand Commanderies, to him directed in writing, to call special meetings of the Grand Encampment of the United States.

The Grand officers shall hold their respective offices until their successors shall be duly elected and installed.

At the stated meetings of the Grand Encampment of the United States, there shall be reviewed and considered all the official reports of its officers, and of the State Grand and Subordinate Commanderies, for the preceding three years; they shall proceed to elect by ballot the several officers of the Grand Encampment of the United States, save and except the Prelate and Captain of the Guards, who shall be appointed by the Grand Master at the opening of the triennial sessions (see Art. I. Sec. 5); to adopt such rules and edicts as may be necessary for the good of the Order; to examine the accounts of the Grand Treasurer and Grand Recorder; to supervise the state and condition of the finances, and adopt such measures in relation thereto as may be necessary to increase, secure, and preserve the same, and also to insure the utmost punctuality on the part of every accounting officer in the safe keeping and paying over the funds and property of the Grand Encampment; to grant or withhold warrants, dispensations, and charters for all new State or Subordinate Commanderies (see Art. II. Sec. 1, and Art. III. Sec. 1); for good cause to revoke pre-existing warrants, charters, or dispensations; to assign

the limits of the State Grand Commanderies, and settle all controversies that may arise between them; and, finally, to consider and do all matters and things appertaining to the good, well-being, and perpetuation of the principles of Templar Masonry.

No business shall be transacted at the called meetings, save that which was specified in the original summons.

At every meeting, all questions shall be determined by a majority of votes, the presiding officer being entitled to one vote. In case the votes are equally divided, he has the casting vote. This Grand Encampment, being a legislative body, acknowledging no superior, admits an appeal to be taken by any member from the decision of the chair on any question under consideration therein: *Provided, however,* That such appeal shall not be maintained unless two-thirds of all the members present shall vote therefor. That right is adopted for this Grand Encampment alone, and is not to be construed as establishing a precedent for the guidance of any other Masonic body.

SECTION 5.—DUTIES OF THE OFFICERS.

1. *The Grand Master.*

It is the prerogative and duty of the Grand Master generally to exercise, as occasion may require, all the rights appertaining to his high office, in accordance with the usages of Templar Masonry. And, as a part thereof, he shall have a watchful supervision over all the Commanderies, State and Subordinate, in the United States, and see that all the constitutional enactments, rules, and edicts of the Grand Encampment are duly and promptly

observed, and that the dress, work, and discipline of Templar Masonry everywhere are uniform.

Among his special duties and prerogatives are the following:—

To appoint the Prelate and Captain of the Guard at the triennial meetings of the Grand Encampment. (See Art. I. Sec. 4.)

To call special meetings of the Grand Encampment of the United States. (See Art. I. Sec. 4.)

To visit and preside at any Commandery, Grand or Subordinate, in the United States, and give such instructions and directions as the good of the institution may require, always adhering to the ancient landmarks.

To cause to be executed, and securely to preserve and keep, the official bonds and securities of the Grand Treasurer and Grand Recorder. (See Art. IV. Sec. 3.)

To grant Letters of Dispensation during the recess of the Grand Encampment, for the institution of new Commanderies (see Art. III. Sec. 1), such Dispensations to be in force no longer than the next triennial meeting of that body, and promptly to notify the Grand Recorder of the issuing of said Letters of Dispensation.

To approve and grant Warrants during the recess of the Grand Encampment for the institution of State Grand Commanderies in States, Districts, or Territories where the same have not been heretofore established. (See Art. II. Sec. 1.)

To manage and control the contingent fund. (See Art. IV. Sec. 1.)

2. The Deputy Grand Master.

The Deputy Grand Master, in the event of the death,

removal, or physical incompetency of his superior, shall act as the Grand Master. At all other times he shall perform such duties as may be assigned him by the Grand Encampment or the Grand Master.

3. *The Grand Generalissimo and Grand Captain General.*

In the absence of their respective superiors, the Grand Generalissimo and Grand Captain General shall severally act as Grand Master, in order, according to rank. At all other times they shall perform such duties as may be assigned them by the Grand Encampment, or such as are traditionally appropriate to their respective stations.

4. *The Grand Treasurer.*

The Grand Treasurer, unless otherwise directed by the Grand Encampment, shall invest from time to time all such moneys as may come to his hands, belonging to the Grand Encampment, over and above the sum of three hundred dollars, in such way as he may judge most to the interest of the Grand Encampment, but subject to call on thirty days' notice. And the same shall be at his command on the first day of September preceding the triennial meeting of the Grand Encampment. He shall render to the Grand Encampment, at its triennial meetings, a true and perfect account of his doings in this respect, together with an account of all moneys received, the earnings thereon accrued from investments, and the amounts disbursed by him during the vacation; likewise a copy of the same to the Grand Master by the first day of September preceding the triennial meeting, to the end

that the Grand Master may make such suggestions on account thereof as he may deem necessary.

He shall pay all drafts drawn upon the contingent fund by the Grand Master. (See Art. IV. Sec. 1.)

He shall carefully preserve, and render from time to time as ordered, an inventory of all property belonging to the Grand Encampment intrusted to his keeping.

5. *The Grand Recorder.*

The Grand Recorder shall collect and receive all the revenues of the Grand Encampment, and pay over the amount to the Grand Treasurer whenever it reaches the sum of one hundred dollars. He shall render annually to the Grand Master and to the Grand Treasurer copies of his accounts of all moneys received and expended by him,—naming the sources from which they were received,—bringing up said accounts to the first day of September; likewise to the Grand Encampment, triennially, a general account of the same. He shall forward to each newly constituted Commandery, immediately upon receiving official notice that a Dispensation has issued, a copy of this Constitution, together with whatever rules and edicts are in force.

He shall report to the Grand Encampment, on the second day of each triennial meeting, the names of those Commanderies, working under the immediate jurisdiction of the Grand Encampment, which have not complied with the requisition (see Art. III. Sec. 4), to furnish him with its full triennial historical and financial returns, for the use of the Grand Encampment.

He shall report annually, on the first day of September, to the Grand Master, the names of those Com-

manderies, working under the immediate jurisdiction of the Grand Encampment, which have not complied with the requisition (see Art. III. Sec. 4) to furnish him with its full annual historical and financial returns for the use of the Grand Master.

He shall open and keep a "Book of Templar Masonry," in which shall be entered, in appropriate columns, the following subjects:—

A.—A Register of Commanderies, to contain—

1. The date of issuing of every Warrant, Dispensation, and Charter for a Grand or Subordinate Commandery, granted by authority of the Grand Encampment since its origin.

2. The roll of officers of the Grand Conclave of the Royal, Exalted, Religious, and Military Order of Masonic Knights Templar in England and Wales, together with the roll of Encampments, officers and members, of the Provincial Grand Conclave of Canada.

B.—A Register of Membership, to contain—

1. The roll of officers of the Grand Encampment, with their terms of service, etc. etc., since the origin of the same.

2. The roll of officers and members of each Grand and Subordinate Commandery now working under the jurisdiction of the Grand Encampment, with all the current changes resulting from removals, dismissions, suspensions, expulsions, and deaths.

C.—Historical Data, tending to lighten up the history of Templar Masonry in the United States.

Likewise, to collect, and in orderly volumes bind, a copy of all the proceedings of the Grand Encampment since its organization, together with copies of by-laws, impressions of seals, proceedings of State Grand Commanderies, etc. etc., and to make a triennial report of his official acts.

6. *The Remaining Officers.*

The duties of the remaining officers of the Grand Encampment are such as are traditionally appropriate to their respective stations, or such as may be assigned them by the Grand Encampment.

The Grand Master, the Deputy Grand Master, the Grand Generalissimo, and the Grand Captain General, are severally authorized to visit and preside in any Commandery of Knights Templar throughout the jurisdiction of the Grand Encampment, and to give such instructions and directions as the good of the institution may require, always adhering to the ancient landmarks.

In the event of the absence of all the four principal officers of the Grand Encampment, the Past Grand officers, according to rank and seniority of service, shall be empowered to preside.

The Grand Treasurer and the Grand Recorder shall severally give bond and security in such form and to such an amount—but not less than double the estimated triennial receipts by either—as shall from time to time be determined by the Grand Master, who shall judge and approve the sufficiency of such bonds and securities, and who shall keep and preserve the same.

Any Grand officer—save as above excepted—coming

into the receipt of moneys or property belonging to the Grand Encampment, shall forthwith remit the same to the Grand Recorder.

ARTICLE SECOND.

OF THE STATE GRAND COMMANDERIES.

SECTION I.—HOW CONSTITUTED.

WHENEVER there shall be three or more Subordinate Chartered Commanderies instituted or holden under this Constitution, in any one State, District, or Territory in which a Grand Encampment has not been heretofore formed, a *Grand Commandery* may be formed after obtaining the approval of the Grand Master or the Grand Encampment. Its jurisdiction shall be the territorial limits in which it is holden.

A State Grand Commandery consists of the following members:—

- I. The Grand Commander.
- II. The Deputy Grand Commander.
- III. The Grand Generalissimo.
- IV. The Grand Captain General.
- V. The Grand Prelate.
- VI. The Grand Senior Warden.
- VII. The Grand Junior Warden.
- VIII. The Grand Treasurer.
- IX. The Grand Recorder.
- X. The Grand Standard Bearer.
- XI. The Grand Sword Bearer.
- XII. The Grand Warder, and
- XIII. The Grand Captain of the Guards.

LIKEWISE,

- XIV. All Past Grand Commanders [and Grand Masters].
- XV. All Past Deputy Grand Commanders [and Deputy Grand Masters].
- XVI. All Past Grand Generalissimos, and
- XVII. All Past Grand Captains General of the same Grand Commandery so long as they remain members of the Subordinate Commanderies under the same territorial jurisdiction.

LIKEWISE,

- XVIII. The Commander.
- XIX. The Generalissimo, and
- XX. The Captain General of each subordinate Commandery, working under the same Grand Commandery.

LIKEWISE,

- XXI. All Past Commanders of the Subordinate Commanderies, working under the same Grand Commanderies, so long as they remain members of subordinate Commanderies under the same territorial jurisdiction.

Each of the individuals enumerated in this section shall be entitled, when present, to one vote in all the proceedings of the State Grand Commandery.

No person shall be eligible to any office in a State Grand Commandery unless he shall be at the time a

member of some Subordinate Commandery working under the same Grand Commandery.

The Grand Commandery of Massachusetts and Rhode Island is recognized as holding jurisdiction over both those States.

SECTION 2.—PROXIES.

Any officer specified in Section 1 of this Article, save and except Past Commanders, may appear and vote *by proxy*, said proxy being at the time of service a member of the same Subordinate Commandery as his principal, and producing a properly authenticated certificate of his appointment.

SECTION 3.—TITLES.

The title and designation of the Grand Commander of a State Grand Commandery is *Right Eminent*; that of Deputy Grand Commander, *Very Eminent*; of the remaining officers of the Grand Commandery, *Eminent*.

SECTION 4.—MEETINGS.

The stated meetings of a State Grand Commandery shall occur annually, at such time and place as said Grand Commandery in its discretion may direct.

Special meetings may be called by the Grand Commander at his discretion.

The several Grand officers shall hold their respective offices until their successors shall be duly elected and installed.

At the stated meetings of each Grand Commandery there shall be reviewed and considered all the official reports of its officers and of the Subordinate Com-

manderies within its jurisdiction for the preceding year. They shall proceed to elect by ballot the several officers of the Grand Commandery (see Art. II. Sec. 1). To adopt such rules and edicts, subordinate to the Constitution of the Grand Encampment of the United States, as may be necessary for the good of the Order. To examine the accounts of the Grand Treasurer and Grand Recorder. To supervise the state and condition of the finances, and adopt such measures in relation thereto as may be necessary to increase, secure, and preserve the same, and also to insure the utmost punctuality on the part of every accounting officer in the safe keeping and paying over the funds and property of the Grand Commandery. To grant or withhold Dispensations and Charters for all new Commanderies. For good cause to revoke any pre-existing Charter or Dispensation; to assign the limits of Subordinate Commanderies within its own jurisdiction, and settle all controversies that may arise between them; and, finally, to consider and do all matters and things appertaining to the good, well-being, and perpetuation of Templar Masonry, but always subordinate to the Grand Encampment of the United States.

No business shall be transacted at the *called* meetings, save that which was specified in the original summons.

At every meeting, all questions shall be determined by a majority of votes, the presiding officer for the time-being being entitled to one vote. In case the votes are equally divided, he shall also give the casting vote. No appeal shall lie to the Grand Commandery from the decision of the Grand Commander.

SECTION 5.—DUTIES OF THE OFFICERS.

1. *The Grand Commander.*

The Grand Commander of a State Grand Commandery shall have a watchful supervision over all the Subordinate Commanderies under his jurisdiction, and see that all the constitutional enactments, rules, and edicts of the Grand Encampment of the United States, and of his own Grand Commandery, are duly and promptly observed.

He shall have the power and authority, during the recess of his Grand Commandery, to grant Letters of Dispensation to a competent number of petitioners, nine or more, residing within his jurisdiction, and possessing the constitutional qualifications, empowering them to form and open a Commandery; such Dispensations to be in force no longer than the next annual meeting of his Grand Commandery. But no Letters of Dispensation for constituting a new Commandery shall be issued, save upon the recommendation of the Commandery in the same territorial jurisdiction nearest the place of the new Commandery prayed for.

He may call special meetings of his Grand Commandery at his discretion. (See Art. II. Sec. 4.)

He may visit and preside at any Commandery within the jurisdiction of his Grand Commandery, and give such instructions and directions as the good of the institution may require, but always adhering to the ancient landmarks.

It is his duty, either in person or by proxy, to attend

all meetings of the Grand Encampment of the United States.

2. The Deputy Grand Commander.

The Deputy Grand Commander, in the event of the death, removal, or physical incompetency of his superior, shall act as the Grand Commander. At all other times he shall perform such duties as may be assigned him by the Commandery or the Grand Commander.

It is his duty, either in person or by proxy, to attend all meetings of the Grand Encampment of the United States.

3 Grand Generalissimo and Grand Captain General.

In the absence of their respective superiors, the Grand Generalissimo and Grand Captain General shall severally act as Grand Commanders, in order, according to rank. At all other times they shall perform such duties as may be assigned them by the Grand Commandery, or such as are traditionally appropriate to their respective stations.

It is their duty, either in person or by proxy, to attend all meetings of the Grand Encampment of the United States

4. The Grand Recorder.

The Grand Recorder shall make an annual communication to the Grand Recorder of each of the other Grand Commanderies, likewise to the Grand Master and the Grand Recorder of the Grand Encampment of the United States; said communication to embrace the roll of Grand officers, and such other matters as may conduce to the

general good of the Order. He shall also regularly transmit to the Grand Master and Grand Recorder of the Grand Encampment of the United States copies of all the By-Laws and Regulations adopted by his Grand Commandery.

The duties of the remaining officers, as well as of those above specified, shall be such as are traditionally appropriate to their respective stations, or allotted to them by the Grand Commandery, and corresponding as near as may be to those of the corresponding officers of the Grand Encampment of the United States.

In the event of the absence of all the four principal officers of the Grand Commandery, the Past Grand officers, according to rank and seniority of service, shall be empowered to preside.

ARTICLE THIRD.

OF SUBORDINATE COMMANDERIES.

SECTION 1.—How CONSTITUTED.

EACH State Grand Commandery shall have exclusive power to constitute new *Commanderies* within its jurisdiction. During the recess of the Grand Commandery, the Grand Commander shall have the power to grant *Letters of Dispensation* to a competent number of petitioners, nine or more, possessing the constitutional qualifications, and residing within its territorial jurisdiction, empowering them to form and open a Commandery for a term of time not extending beyond the next stated meeting of the Grand Commandery.

The Grand Encampment of the United States shall

have exclusive power to constitute new Commanderies within any State, District, or Territory wherein there is no State Commandery regularly formed under the authority of the Grand Encampment of the United States. During the recess of the Grand Encampment the Grand Master shall have the power to grant Letters of Dispensation to a competent number of petitioners, nine or more, possessing the constitutional qualifications, and residing within said unappropriated State, District, or Territory, empowering them to form and open a Commandery for a term of time not extending beyond the next stated meeting of the Grand Encampment of the United States.

A Subordinate Commandery consists of the following members:—

- I. The Commander.
- II. The Generalissimo.
- III. The Captain General.
- IV. The Prelate.
- V. The Senior Warden.
- VI. The Junior Warden.
- VII. The Treasurer.
- VIII. The Recorder.
- IX. The Standard Bearer.
- X. The Sword Bearer, and
- XI. The Warder.

LIKEWISE,

- XII. As many members as may be found convenient for work and discipline.

Each of the individuals enumerated in this section shall be entitled, when present, to one vote in all the proceedings of the Subordinate Commandery.

SECTION 2.—TITLES.

The Title and Designation of the Commander of a Subordinate Commandery is *Eminent*.

SECTION 3.—MEETINGS.

The Stated Meetings of a Subordinate Commandery shall occur at least semi-annually, at such time and place as may be specified in the Charter or designated in the By-Laws of the Commandery.

Special Meetings may be called by the Commander at his discretion.

The several officers shall hold their respective offices until their successors be duly elected and installed.

No business shall be performed at the *called* meetings, save that which was specified in the original summons.

At every meeting, all questions shall be determined by a majority of votes, the presiding officer for the time-being being entitled to one vote. In case the votes are equally divided, he shall also give the casting vote. No appeal shall lie to the Subordinate Commandery from the decision of the Commander.

SECTION 4.—DUTIES OF THE OFFICERS.

The Commander.

The Commander has it in special charge to see that the By-Laws of his Commandery are duly observed, as well as the Constitution, Rules, and Edicts of the State Grand Commandery, and of the Grand Encampment of the United States: that accurate records are kept, and just accounts rendered: that regular returns are made to

the Grand Encampment or Commandery, annually: and that the annual dues are promptly paid.

It is his duty, together with the Generalissimo and Captain General, either in person or by proxy, to attend all meetings of his Grand Encampment, or Commandery.

The Recorder.

It shall be the duty of the Recorder of every Subordinate Commandery, working under the immediate jurisdiction of the Grand Encampment of the United States, to report annually to the Grand Recorder of the Grand Encampment of the United States, up to the first day of August, the roll of his officers and members, and the working roll of his Commandery; and to accompany the same with the amount of dues to the Grand Encampment of the United States. For failure herein, the Commandery so offending shall be subject to Knightly discipline.

In the event of the absence of all the three principal officers of the Commandery, the Past Commanders, according to rank and seniority of service, shall be empowered to preside.

ARTICLE FOURTH.

MISCELLANEOUS.

SECTION 1.—FEES, DUES, AND FINANCIALS.

The fee for instituting a new Commandery shall not be less than ninety dollars.

For every Knight Templar created in any Commandery, holden by Dispensation or Charter whilst under the

immediate jurisdiction of the Grand Encampment of the United States, there shall be paid two dollars into the treasury of the Grand Encampment of the United States.

The Grand Recorder of the Grand Encampment of the United States shall receive ten dollars as his fee for each Charter issued, and five dollars for endorsing, under the seal of the Grand Encampment of the United States, the extension of a Dispensation.

The State Grand Commanderies, respectively, shall possess authority, upon the institution of new Commanderies within their respective jurisdictions, to require from the several Commanderies within their respective jurisdictions such proportions of the sums received by them for conferring the Orders; likewise such sums, in the form of annual dues from their respective members, as may be necessary for supporting the Grand Commandery.

No Subordinate Commandery shall confer the Orders of Knighthood for a less sum than twenty dollars.

There shall be a Contingent Fund of three hundred dollars placed to the credit of the Most Eminent Grand Master on the books of the Grand Treasurer, at the close of each triennial session; out of which the Grand Master shall reimburse himself for his necessary cash expenses in the performance of his constitutional duties, and make a triennial report of the same to the Grand Encampment.

There shall be appropriated at each triennial session of the Grand Encampment of the United States, a sufficient sum to be used by the Grand Recorder to meet the current expenses of the Secretariat, of which he shall render an account at the succeeding session.

SECTION 2.—GENERAL REGULATIONS.

1. No Commandery, Grand, or Subordinate, shall confer the Orders of Knighthood upon any one who is not a regular Royal Arch Mason, according to the requirements of the General Grand Chapter of the United States.

2. The rule of succession, in conferring the Orders of Knighthood, shall be as follows:—1. Knight of the Red Cross; 2. Knight Templar.

3. Every Commandery working in a State, District, or Territory where there is a Grand Commandery shall have a Dispensation or Charter from said Grand Commandery. And no Commandery hereafter to be formed or opened in such State, District, or Territory shall be deemed legal without such Charter or Dispensation. All Masonic communication, as a Templar, is interdicted between any Commandery working under the general or special jurisdiction of this Grand Encampment, or any member thereof, and any Commandery or member of such, that may be formed, opened, or holden in such State, District, or Territory, without such Charter or Dispensation.

It shall be deemed irregular for any Commandery to confer the Orders of Knighthood, or either of them, upon any sojourner whose settled place of residence is within any State, District, or Territory in which there is a Commandery regularly at work, until the consent of the Commandery having territorial jurisdiction is first obtained. In the event of the violation of this interdict, the Commandery so offending shall be subject to Knightly discipline, and be required, upon demand, to

pay over to the Commandery thus defrauded the amount of fees received for such admission.

The officers of every Commandery, Grand and Subordinate, before entering upon the exercise of their respective offices, shall take the following obligation,—viz.: “I (A. B.) do promise and vow that I will support and maintain the Constitution of the Grand Encampment of Knights Templar of the United States of America.”

The Grand Master of this Grand Encampment may issue his proxy to any Knight Templar in regular standing, authorizing him to constitute a Subordinate Commandery which has received a Charter; and any Commandery thus constituted shall be deemed regularly constituted.

SECTION 3.—AMENDMENTS.

The Grand Encampment shall be competent, upon the concurrence of three-fourths of its members present, at any stated meeting, to revise, amend, and alter this Constitution; *provided*, one day's previous notice of such motion to amend be given, and a particular time be set to take the vote thereon:

In all other cases, any proposed amendment shall lay over until the next stated meeting of the Grand Encampment, when a concurring vote of two-thirds shall be necessary to adopt such alteration, amendment, or revision.

SECTION 4.—RULES OF ORDER.

RULE 1.—After the ceremony of opening the Grand Encampment, it shall be the duty of the Grand Recorder to read the minutes of the last Triennial Session,

unless such reading be dispensed with; and at the resumption of business in each successive sitting, the minutes of the preceding one shall also be read.

RULE 2.—A Committee on Credentials, consisting of three Sir Knights, shall be appointed by the Grand Master, to report at the opening of the next sitting.

RULE 3.—After the report of this committee, the Grand Master, the Deputy Grand Master, the Grand Generalissimo, and the Grand Captain General will successively read the reports of their doings during the preceding three years. These reports shall be referred to the Standing Committee on the Doings of the Grand Officers, who may recommend the apportionment of such parts thereof to Special or to such other of the Standing Committees as they may deem necessary.

RULE 4.—The Standing Committees shall be—

1. A Committee on the Doings of the Grand Officers.
2. A Committee on Finance.
3. A Committee on Dispensations and New Commanderies.
4. A Committee on Unfinished Business.
5. A Committee on Grievances.
6. A Committee on Masonic Jurisprudence.
7. A Committee to designate the place of the next Triennial Meeting.

The report of these committees shall be heard in order, except the last one, which shall report on the last day of the meetings of the Grand Encampment.

RULE 5.—While the several committees are preparing their reports, the new business may be acted upon; and if any subject is brought forward requiring a reference to any Standing or Special Committee, it shall be so

referred forthwith. All committees shall make it a point to report as soon as convenient after their appointment.

RULE 6.—No Sir Knight shall be allowed to speak more than once on the same subject, except to explain the meaning of some of his remarks, unless it be by special permission of the Grand Encampment first obtained.

RULE 7.—The Grand Encampment shall proceed to the election of officers for the ensuing three years, immediately after the opening of the first sitting, on Thursday following the commencement of the Triennial Meetings.

RULE 8.—It shall be the duty of the Grand Master, at each Triennial Meeting, if time permit, to cause an exemplification of the work appertaining to the Orders of Knighthood to be exhibited before the Grand Encampment; and also to correct, officially, all irregularities and discrepancies that exist.



In testimony whereof I have caused the seal of the Grand Encampment to be hereunto affixed.

Dated at the City of Cincinnati, this 1st day of November, A.D. 1862, and of the Order, 744.

John D. Caldwell

Grand Recorder.

Alphabetical List of Officers and Members of the Grand Encampment of Knights Templar for the United States, in attendance at Fifteenth Triennial Meeting, in New York City, September 2, 1862.

BAILEY, EDWIN C.....	Boston, Mass.
BAYLESS, SOLOMON D., Gr. Junior Warden.	Lafayette, Ind.
BECKER, GEORGE L.....	St. Paul, Minn.
BEECHER, BENJAMIN.....	New Haven, Conn.
BELL, SAMUEL P.....	Washington City, D.C.
BUCK, DANIEL	" "
CALDWELL, JOHN D., Grand Recorder.	Cincinnati, Ohio.
CLARK, JOHN.....	St. Clair, Mich.
CORSON, THOMAS J.	Trenton, N.J.
CRANE, CHARLES PRESTON.....	New Orleans, La.
DODGE, MOSES.....	Portland, Me.
DOWDING, GEORGE.....	New York City.
EDWARDS, GEORGE B.....	Jersey City, N.J.
ELLISON, WILLIAM	Boston, Mass.
FIELD, WILLIAM	Providence, R.I.
FRENCH, BENJ. BROWN, Grand Master....	Washington City, D.C.
GILMAN, ZADOCK D.	" "
GOODLOE, DAVID SHORT, Dep. Gr. Master..	Lexington, Ky.
HERRING, JAS., Past Gr. Generalissimo....	New York City.
HIGBY, WILLIAM R.....	New Haven, Conn.
HILTON, JOHN	Jersey City, N.J.
HUBBARD, WM. BLACKSTONE, Past G. M....	Columbus, Ohio.
HUTCHINSON, JEREMIAH L., Gr. Warder...	Philadelphia, Pa.
JARVIS, KENT.....	Massillon, Ohio.
LEWIS, WINSLOW, Past Gr. Generalissimo..	Boston, Mass.
MACOY, ROBERT	New York City.
McMURDY, ROBERT, D.D., LL.D.....	Alexandria, Va.
MITCHELL, W. W.....	Chicago, Ill.
MUNDY, PEARSON.....	Watertown, N.Y.
PAIGE, CLINTON F.....	Binghamton, N.Y.
PIERSON, AZARIAH T. C., Gr. Capt. Gen'l....	St. Paul, Minn.

PRIST, ZENAS C., Grand Generalissimo..	Utica, N.Y.
RAYMOND, EDWARD A.....	Boston, Mass.
SANFORD, WILLIAM E., Gr. Sen'r Warden..	New Haven, Conn.
SIMONS, JOHN W., Grand Treasurer.....	New York City.
STEVENS, EZRA L.....	Washington City, D.C.
STIRBATT, JAMES, Gr. Sword Bearer	Baltimore, Md.
STORER, ELIPHALET G.....	New Haven, Conn.
SUTTON, WILLIAM	Salem, Mass.
THOMPSON, ABNER B.....	Brunswick, Me.
TURNER, EDMUND H.....	Saxton, Pa.
WASHBURN, GAMALIEL.....	Montpelier, Vt.

BURIAL SERVICE

OF THE

Order of Masonic Knighthood.

GENERAL REGULATIONS.

1. No Sir Knight can be buried with the funeral honors of Knighthood unless he be a Knight Templar, in regular standing.

2. It shall be the duty of the Eminent Commander to convene the Sir Knights of the Commandery upon the notice of the death of a Sir Knight who may be entitled to receive funeral honors, upon request, made when living, or by his family after his decease, for the purpose of attending the funeral ceremonies.

3. Sir Knights, on such occasions, will attend in full uniform, pursuant to the regulations; their sword-hilts and the banner of the Commandery being suitably dressed in mourning.

4. On the coffin of the deceased Sir Knight will be placed his hat and sword, and, if an officer, his jewel, trimmed with crape.

5. The Eminent Commander will preside during the services, and, assisted by the Prelate, lead in the ceremonies, pursuant to the Ritual. If Grand Officers or

Past Grand Officers be present, they will be allotted a place in the procession according to their rank; and if the Grand Prelate or a Past Grand Prelate be present, he will take the place of the Prelate.

6. The Sir Knights will assemble at their Asylum, and march to the residence of the deceased, in the usual order of processions; the line being headed by the Warder, and the officers being in the rear, according to rank: that is, the Eminent Commander last; the Prelate being preceded by the Holy Writings, carried on a cushion, and the arms and hat of the deceased borne in the rear of the Eminent Commander. On arriving at the house, the lines are opened, and the Eminent Commander passes to the front, and receives the body, placing the hat and sword on the coffin, as above directed.

7. The procession is then formed as before; the body, with the mourners and citizens present, being in the rear of the Sir Knight and in front of the officers.

If the services are performed at a church or place of public worship, the procession, on arriving, will enter in reversed order, the Eminent Commander and Prelate, with the other officers, preceding the body and mourners.

8. When the public or religious services are concluded, the face of the deceased will be uncovered, and the Sir Knights (or a detachment of them) will form the "Cross of Steel" over the body, the Eminent Commander, with the Prelate, being at the head of the coffin, and the other officers at the foot.

9. When more convenient or desirable, the part of the service, before going to the grave, as here indicated, may be performed at the house of the deceased, or be deferred till at the grave.

The Funeral Service of Knighthood will be conducted according to the following

RITUAL.

Eminent Commander.—SIR KNIGHTS: In the solemn rites of our order we have often been reminded of the great truth that we were born to die. Mortality has been brought to view, that we might more earnestly seek an immortality beyond this fleeting life, where death can come no more forever. The sad and mournful funeral knell has betokened that another spirit has winged its flight to a new state of existence.

An alarm has come to the door of our Asylum, and the messenger was Death; and none presumed to say to the awful presence, "Who dare approach?" A pilgrim warrior has been summoned, "and there is no discharge in that war." A burning taper of life in our Commandery has been extinguished, and none, save the High and Holy One, can relight it. All that remains of our beloved companion Sir Knight lies mute before us, and the light of the eye, and the breathing of the lips, in their language of fraternal greeting, have ceased for us, forever, on this side of the grave. His sword, vowed only to be drawn in the cause of truth, justice, and rational liberty, reposes still in its scabbard, and our arms can no more shield him from wrong or oppression.

[*The Sir Knights here return arms.*]

It is meet at such a time that we should be silent, and let the words of the Infinite and the Undying speak, that we may gather consolation from his revelations, and impress upon our minds lessons of wisdom and instruc-

tion, and the meetness of preparation for the last great change which must pass upon us all.

Let us be reverently attentive while Sir Knight our Prelate reads to us a lesson from the Holy Scriptures.

Prelate.—Help, Lord! for the faithful fail from among the children of men.

Response.—Help us, O Lord!

Prelate.—The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.

Response.—Hear us, O Lord!

Prelate.—The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit.

Response.—Be nigh unto us, O Lord!

Prelate.—The Lord redeemeth the souls of his servants; and none of them that trust in him shall be desolate.

Response.—Redeem us, O Lord!

Prelate.—For I will not trust in my bow, neither shall my sword save me.

Response.—Redeem us, O Lord!

Prelate.—But God will redeem my soul from the power of the grave; for he shall receive me.

Response.—Redeem us, O Lord!

Prelate.—Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Shall thy loving-kindness be declared in the grave? or thy faithfulness in destruction?

Response.—Save us, O Lord!

Prelate.—We spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and

we fly away. So teach us to number our days, that we may apply our hearts unto wisdom.

Response.—Teach us, O Lord!

Prelate.—For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass; as a flower of the field he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him.

Response.—Show mercy, O Lord!

Prelate.—We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?

Response.—O death, where is thy sting? O grave, where is thy victory?

Prelate.—The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Response.—Thanks be to God!

Eminent Commander.—Shall the memory of our departed brother fade from among men?

Response.—It is cherished in our souls forever!

Eminent Commander.—Shall no record be left of his virtues and worth?

Response.—It is inscribed upon our hearts; it is written in our archives: the heart may cease to throb, and the archives may moulder and decay; but the tablets of the recording angel on high can never perish.

The Recorder here opens the Book of Records of the Commandery, on which a page is set apart, suitably inscribed, and says,—

“Thus it is written.”

[*The Sir Knights uncover, and bow their heads.*]

Eminent Commander.—He was a true and courteous Knight, and has fallen in life's struggle full knightly, with his armor on, prepared for knightly deeds.

Prelate.—Rest to his ashes, and peace to his soul!

Response.—Rest to his ashes, and peace to his soul!

Prelate.—Sovereign Ruler of the Universe! into thy hands we devoutly and submissively commit the departed spirit.

Response.—Thy will be done, O God.

The following Hymn is then sung:—

HYMN.

Words by ROB MORRIS, K. T.

Arranged by J. B. TAYLOR, K. T.

Pre-cious in the sight of Heaven, Is the scene where

The first system of musical notation for the hymn. It consists of two staves: a treble staff and a bass staff. The key signature is one flat (B-flat) and the time signature is 4/4. The melody is written in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics "Pre-cious in the sight of Heaven, Is the scene where" are written below the staves.

Christ-ians die; Souls with all their sins for-given,

The second system of musical notation. It continues the melody and accompaniment from the first system. The lyrics "Christ-ians die; Souls with all their sins for-given," are written below the staves.

To the courts of glo-ry fly. Ev'-ry sor-row,

The third system of musical notation. It continues the melody and accompaniment. The lyrics "To the courts of glo-ry fly. Ev'-ry sor-row," are written below the staves.



ev' - ry burden, Ev' - ry cross, they lay it down;

Jes-us gives them richest guer-don In his own im-mor-tal crown.

2. Here above our brother weeping,
 Through our tears we seize this hope,
 He in Jesus sweetly sleeping,
 Shall awake to glory up.
 He has borne his cross in sorrow—
 Weary pilgrim all forlorn—
 When the sun shines bright to-morrow,
 'Twill reveal his sparkling crown.
8. Knights of Christ! your ranks are broken!
 Close your front; the Foe is nigh!
 Shield to shield, behold the Token,
 As he saw it in the sky!
 BY THIS SIGN so bright, so glorious,
 YOU SHALL CONQUER if you strive
 And, like him, though dead, victorious
 In the sight of Jesus live.

The following PRAYER will then be made by the Prelate (or an extemporaneous prayer may be made by him, or by any clergyman present, as may be preferred):—

FATHER OF LIGHTS! In this dark and trying hour of calamity and sorrow we humbly lift our hearts to Thee. Give us, we pray, that light which cometh down from above. Thou hast mercifully said, in Thy Holy Word, that the bruised reed Thou wouldst not break: remember in mercy, O Lord, before thee. [Be Thou at this hour the Father of the fatherless and the widow's God. Administer to them the consolations which they so sorely need.] Cause us to look away from these sad scenes of frail mortality to the hopes which lie beyond the grave, and bind us yet closer together in the ties of brotherly love and affection. While we see how frail is man, and how uncertain the continuance of our lives upon the earth, and are reminded of our own mortality, lead us, by Thy grace and Spirit, to turn our thoughts to those things which make for our everlasting peace; and give us a frame of mind to make a proper improvement of all the admonitions of Thy Divine Providence, and fix our thoughts more devotedly on Thee, the only sure refuge in time of need.

And at last, when our earthly pilgrimage shall be ended, "when the silver cord shall be loosed, and the golden bowl be broken," oh, wilt Thou in that moment of mortal extremity, be indeed *Immanuel*,—Christ with us; may "the lamp of Thy love" dispel the gloom of the dark valley, and we be enabled to gain admission into the blessed Asylum above, and in Thy glorious presence, amidst its ineffable mysteries, enjoy a union with the spirits of the departed, perfect as is the happiness of heaven, and durable as the eternity of God. Amen!

Response.—Amen, and amen!

The procession will then form, and march to the place of interment in the same order as before. On arriving at the place, while forming in order, a suitable dirge, or

THE FOLLOWING HYMN MAY BE SUNG.

Air—Pleyel's Hymn.

Arranged by J. B. TAYLOR, K. T.

1. Soft - ly, sad - ly, bear him forth,

The first system of musical notation for the hymn. It consists of a treble and a bass staff. The key signature is one sharp (F#), and the time signature is 2/4. The melody is written in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics "1. Soft - ly, sad - ly, bear him forth," are written below the treble staff.

To his dark and si - lent bed;

The second system of musical notation. It continues the melody and accompaniment from the first system. The lyrics "To his dark and si - lent bed;" are written below the treble staff.

Weep not that he's lost to earth,

The third system of musical notation. It continues the melody and accompaniment. The lyrics "Weep not that he's lost to earth," are written below the treble staff.



2.

By our trials, hope, and fear;
 By our anguish keenly felt;
 Let us trust God will be near,
 When we're at his altar knelt.

3.

This our brother, gone before,
 May we in remembrance keep,
 Hoping, as time passes o'er,
 We shall meet where none e'er weep.

4.

Sadly now we leave his form,
 In the tomb to moulder still;
 Hoping in th' eternal morn,
 Christ his promise will fulfil.

5.

One last look,—one parting sigh,—
 Ah, too sad for words to tell;
 Yet, though tears now dim each eye,
 Hope we still, and sigh, farewell!

On reaching the grave, the Sir Knights will form a triangle around it, the base being at the foot, the Eminent Commander and Prelate being at the head of the grave, and the friends and relatives at the foot, and the services will thus proceed:—

Prelate.—SIR KNIGHTS: There is one sacred spot upon the earth where the foot-falls of our march are unheeded, our trumpets quicken no pulse and incite no fear, the rustling of our banners and the gleam of our swords awaken no emotion. It is the silent city of the dead, where we now stand. Awe rests upon every heart, and the stern warrior's eyes are bedewed with feelings which never shame his manhood. It needs no siege, nor assault, nor beleaguering host, to enter its walls: we fear no sortie, and listen for no battle-shout. No warder's challenge greets the ear, nor do we wait a while with patience for permission to enter.

Hither must we all come at last; and the stoutest heart and the manliest form that surrounds me will then be led a captive, without title or rank, in the chains of mortality and the habiliments of slavery, to the King of Terrors.

But if he has been faithful to the Captain of his salvation, a true soldier of the Cross,—if he has offered suitable gifts at the shrine of his departed Lord, and bears the signet of the Lion of the tribe of Judah,—then may he claim to be of that princely house, and to be admitted to audience with the Sovereign Master of Heaven and Earth. Then will he be stripped of the chains of earthly captivity, and clothed in a white garment glistening as the sun, and be seated with princes and

rulers, and partake of a libation, not of death and sorrow, but of that wine which is drank forever new in the Father's kingdom above.

We cannot come here without subdued hearts and softened affections. Often as the challenge comes which takes from our side some loved associate, some cherished companion in arms, and often as the trumpet sounds its wailing notes to summon us to the death-bed and to the brink of the sepulchre, we cannot contemplate "the last of earth unmoved." Each successive death-note snaps some fibre which binds us to this lower existence, and makes us pause and reflect upon that dark and gloomy chamber where we must all terminate our pilgrimage. Well will it be for our peace then if we can wash our hands, not only in token of sincerity, but of every guilty stain, and give honest and satisfactory answers to the questions required.

The sad and solemn scene now before us stirs up these recollections with a force and vivid power which we have hitherto unfelt. He who now slumbers in that last, long, unbroken sleep of death was our brother. With him we have walked the pilgrimage of life, and kept watch and ward together in its vicissitudes and trials. He is now removed beyond the effect of our praise or censure. That we loved him, our presence here evinces; and we remember him in scenes to which the world was not witness, and where the better feelings of humanity were exhibited without disguise. That he had faults and foibles, is but to repeat what his mortality demonstrates,—that he had a human nature, not divine. Over those errors, whatever they may have been, we cast, while living, the mantle of charity; it

should, with much more reason, enshroud him in death. We, who have been taught to extend the point of charity even to a foe, when fallen, cannot be severe or merciless toward a loved brother.

The memory of his virtues lingers in our remembrance, and reflects its shining lustre beyond the portals of the tomb. The earthen vase which has contained precious odors will lose none of its fragrance though the clay be broken and shattered. So be it with our brother's memory.

[The Junior Warden then removes the sword and hat from the coffin, which last will then be lowered into the grave, while the Prelate repeats as follows:—

Prelate.—"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die."

To the earth we commit the mortal remains of our deceased brother, as we have already commended his soul to his Creator, with humble submission to Divine Providence. [*Here cast some earth on the coffin.*] Earth to earth [*here cast again*], ashes to ashes [*here cast more earth*], dust to dust, till the morn of the resurrection, when, like our risen and ascended Redeemer, he will break the bands of death, and abide the judgment of the great day. Till then, friend, brother, Sir Knight, farewell! Light be the ashes upon thee; and "may the sunshine of heaven beam bright on thy waking!"

Response.—Amen, and amen!

[The Junior Warden then presents the sword to the Eminent Commander, who says,—]

Eminent Commander.—Our departed brother Sir Knight was taught, while living, that this sword, in his hands, as a true and courteous Knight, was endowed with three most estimable qualities: its hilt with *fortitude* undaunted, its blade with *justice* impartial, and its point with *mercy* unrestrained. To this lesson, with its deep emblematical significance, we trust he gave wise heed. He could never grasp it without being reminded of the lively significance of the attributes it inculcated. He has borne the pangs of dissolving nature: may we trust that it was with the same *fortitude* that he sustained the trials of this passing existence; to his name and memory be *justice* done, as we hope to receive the like meed ourselves; and may that *mercy*, unrestrained, which is the glorious attribute of the Son of God, interpose in his behalf to blunt the sword of Divine justice, and admit him to the blessed companionship of saints and angels in the realms of light and life eternal!

Response.—Amen, and amen!

[The Senior Warden then presents a Cross to the Prelate, who says,—]

Prelate.—This symbol of faith—the Christian's hope and the Christian's trust—we again place upon the breast of our brother, there to remain till the last trumpet shall sound, and earth and sea yield up their dead. Though it may, in the past history of our race, have been perverted at times into an ensign of oppression and crime and wrong, though it may have been made the emblem of fraud and superstition and moral darkness, yet its significance still remains as the badge of a Christian warrior.

It calls to mind Gethsemane, and its sorrowful garden; the judgment-hall of Pilate, and the pitiless crown of thorns; Golgotha and Calvary, and their untold agonies that fallen man might live, and inherit everlasting life. If an inspired apostle was not ashamed of the Cross, neither should we be; if he gloried in the significance of the truths it shadowed forth, so ought we to rejoice in it as the speaking witness of our reliance beyond the grave. May this hope of the living have been the anchor to the soul of our departed brother,—the token to admit him to that peaceful haven “where the wicked cease from troubling, and the weary are at rest.”

Response.—Amen, and amen!

[The Prelate then casts the Cross into the grave, and continues:—]

Prelate.—The orders of Christian Knighthood were instituted in a dark period of the world's history; but their mission was high and holy. To succor and protect the sorrowing and destitute, the innocent and oppressed, was their vow and their life-long labor and duty. For long, long years they well and nobly performed their vows and did their devoirs. In those rude ages the steel blade was oftener the arbiter of justice, than the judgments of judicial tribunals, or the decrees of magistrates. So long as the Templars adhered to their vows of poverty, they were virtuous and innocent, and their language was in truth, “Silver and gold have I none; but such as I have give I unto thee.” But with the accession of wealth and civil power they were tempted, and fell from their high estate; and their possessions attracted the cupidity, and their powers incurred the

hatred of the despots of those times. When the martyred De Molay had perished, and the Order was proscribed, they united with the fraternity of Free and Accepted Masons, and returned to their primitive simplicity of manners; and a rough habit, coarse diet, and severe duty was all that was offered to their votaries.

In our land we have perpetuated only the distinctive rites, with the appellations and regulations of the defenders of the Holy Sepulchre,—the early champions and soldiers of the Cross,—and this as a guerdon of merit, not a badge of rank. The sword, in our hands, is more, as the symbol of the duties we are vowed to fulfil, than as an instrument of assault or defence. We claim to exercise practical virtues in the holy bonds of our confraternity, in humble imitation of those renowned Knights of the olden time; for there is still, in this refined age, innocence to be guarded, widowed hearts to be relieved of their burdens, and orphanage to be protected from the chill blasts of a wintry world. And to be true and courteous is not limited to any age or clime.

Our brother, whose cold and lifeless remains have just been committed to the earth, was one of our fraternal band, bound by the same ties, and pledged to the same duties. To his bereaved and mourning friends and relatives we have but little of worldly consolation to offer; but we do tender to them our heartfelt sympathies. And if the solemn and interesting ceremonies in which we have been engaged, have not pointed to them a higher hope and a better consolation, then all our condolences would be in vain.

Sir Knight Companions, let us pray.

[*Here all repeat the Lord's Prayer.*]

Eminent Commander.—Attention, Sir Knights.

The lines are then formed, and the Cross of Steel made over the grave.

The Sir Knights may then escort the friends of the deceased to their home, or return to their Asylum, as may be expedient.

TEMPLAR'S VOCAL MANUAL.

SONGS, ODES, HYMNS, &c.

*The following Address was delivered the Cavaliers by the
Grand Master, a short time before he was led out to the
pyre to be burned.*

WELCOME, my friends, we meet to part no more;
But this one conflict, and our wars are o'er:
Welcome, my friends, let's bless this happy hour
Which wrests the Templars from tyrannic pow'r.
Hail, glorious day, thy triumph crowns our woes,
And far removes us from our ruthless foes.
Come, Syon's children, raise your sunken eyes,
Behold the beauties of yon azure skies.
Th' empyreal Sun, supremely bright appears,
Whilst gentle Aura nature's aspect cheers;
Legions of martyrs, 'scending from above,
Trisagiums chanting with seraphic love,
In spiral order range about our pyre,
T' allay the fervor of the exitious fire,
Infuse a zeal more ardent than our flames;
With those of martyrs, class the Templars' names.
These frail, these wasted, famish'd, spectre forms,
With grace, shall brave fell persecution's storms.
Tho' humid dungeons, and lugubrous cells,
Tho' midnight visits from grim sentinels,
Tho' wheels and racks have rent our tender frame,

And barb'rous fiends achiev'd their hellish scheme,
They, Templars find, in spirit and in name.
Remorseless Herods, tragic scenes renew,
Tartars are angels, when compared with you.
Base, wretched men, your malice proves in vain,
Your lures, your gifts, we equally disdain.
Haste, glut your vengeance on the dismal pyres,
And with these withered bones light up your fires.
Your conquest gain'd, in smoke and ashes ends ;
Thus far alone your murd'rous pow'r extends.
But, mark my words, though slanders now avail,
Great is the truth, and it shall yet prevail.
In distant ages the astonish'd world,
(When despots, like you, shall from their thrones behurl'd)
Shall judge our cause ; our innocence proclaim,
And load with execration Philip's name :
Then bless'd Jerusalem shall cease to mourn,
Renascent Templars to her walls return ;
Her august Fane, trisagiums shall resound,
And long lost children kiss her hallow'd ground.
Fair Syon's offspring then shall cease to mourn,
And hail the enraptur'd walls on their return.
Templars, let's march, to gain the sacred prize,
The flames shall waft us to the pitying skies.

ODE TO CHARITY.

ANDANTE.

Off-spring of Heav'n, man-kind's best friend,

The first system of musical notation for 'ODE TO CHARITY.' It consists of two staves in treble clef with a common time signature (C). The melody is written on the upper staff, and the accompaniment is on the lower staff. The lyrics 'Off-spring of Heav'n, man-kind's best friend,' are written below the melody.

Bright Cha - ri - ty, in - spire the lay;

The second system of musical notation. It continues the melody and accompaniment from the first system. The lyrics 'Bright Cha - ri - ty, in - spire the lay;' are written below the melody. A trill (tr) is indicated above the final note of the melody.

On these ter - res-trial, ter - res-trial shores descend,

The third system of musical notation. It continues the melody and accompaniment. The lyrics 'On these ter - res-trial, ter - res-trial shores descend,' are written below the melody.

And quit the realms of cloudless day:

CHORUS. *Pia.*

To thee our con-stant vows are paid,

To thee our con-stant vows are paid,

Thy praise we hymn, an-gel-ic Maid.

Thy praise we hymn, an-gel-ic Maid.

Repeat For.

OFFSPRING of Heav'n, mankind's best friend,
Bright Charity, inspire the lay;
On these terrestrial shores descend,
And quit the realms of cloudless day :

Chorus. To Thee our constant vows are paid,
Thy praise we hymn, Angelic Maid.

When Vulcan rages unconfin'd,
And Neptune mourns his baffled pow'r;
When flames aspiring with the wind,
To Heaven's high arch resistless tow'r;

Chorus. 'Tis thou our hearts with pity's glow
Inspir'st, to feel for human wo.

The house a dismal ruin lies,
Where mirth late tun'd her lyre of joy;
And tears of anguish fill your eyes,
Poor orphan girl, and houseless boy :

Chorus. But thou, sweet maid, with pity's glow
Inspir'st each heart, to soothe their wo.

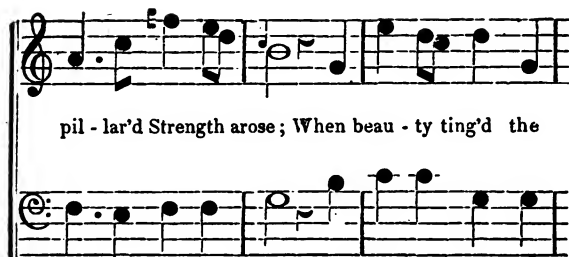
Come, then, all-bounteous as thou art,
And hide thee from our sight no more;
Touch ev'ry soul, expand each heart
That breathes on freedom's chosen shore :

Chorus. Columbia's sons with pity's glow
Inspire to feel for human wo.

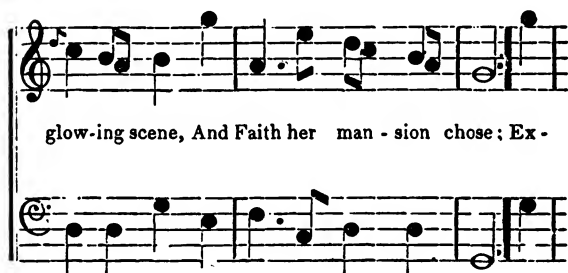
ROYAL ARCH SONG.

ANDANTE POMPOSO.

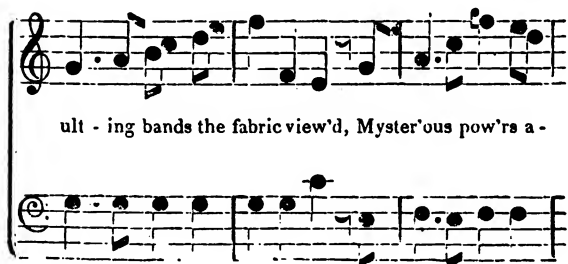




pil - lar'd Strength arose ; When beau - ty ting'd the



glow-ing scene, And Faith her man - sion chose ; Ex -



ult - ing bands the fabric view'd, Myster'ous pow'rs a -

Pia. S. F. S. F.

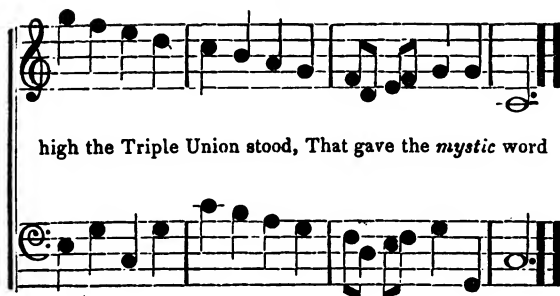
tr

dor'd; And high the Tri- ple U-nion stood, And

high the Triple Union stood, That gave the *mystic* word.

3 3 3 3

That gave the *mys- tic* word, - - - And



Pale Envy wither'd at the sight,
 And frowning at the pile,
 Call'd Murder from the realms of Night,
 To blast the glorious toil ;
 With ruffian outrage, join'd in wo,
 They form the league abhorr'd,
 And wounded Science felt the blow,
 That crush'd the *mystic* word.

Concealment from séquester'd cave,
 On sable pinions flew,
 And o'er the sacrilegious grave,
 Her veil impervious threw ;
 The associate band in solemn state
 The awful loss deplor'd,
 And Wisdom mourned the ruthless fate,
 That whelm'd the *mystic* word.

At length, through time's expanded sphere,
 Fair Science spreads her way,
 And warm'd by truth's refulgence clear,
 Reflects the kindred ray ;
 A second fabric's tow'ring height
 Proclaims the *sign* restor'd,
 From whose foundation, brought to light,
 Is drawn the *mystic* word.

To depths obscure, the favor'd Trine
 A dreary course engage,
 'Till through the Arch, the ray divine
 Illumes the sacred page!
 From the wide wonders of this blaze,
 Our ancient *signs* restor'd,
 The Royal Arch alone displays
 The long lost *mystic* word.

ODE FOR DEDICATION.

BY J. H.

ANDANTE.

AL-MIGH-TY FATHER! God of Love! Sa-

BASSOON.

cred, e - ter - nal King of Kings! From

thy ce - les - tial courts a - bove, Send

beams of grace on seraph's wings; O

may they, gilt with light di-

vine, Shed on our hearts in-

TEMPLAR'S CHART.

tr PP. EXPRESSIVO. tr

spi - ring rays; While bend - ing

LENTANDO.

at this sa - cred shrine, While

CRES. Ad Lib. A TEMPO.

bend - ing at this sa - - cred shrine, We



ALMIGHTY FATHER! God of Love!
 Sacred, eternal King of Kings!
 From thy celestial courts above,
 Send beams of grace on seraph's wings;
 O may they, gilt with light divine,
 Shed on our hearts inspiring rays;
 While bending at this sacred shrine,
 We offer mystic songs of praise.

Faith! with divine and heav'nward eye,
 Pointing to radiant realms of bliss,
 Shed here thy sweet benignity,
 And crown our works with happiness.
 Hope, too, with bosom void of fear,
 Still on thy steadfast anchor lean;
 O shed thy balmy influence here,
 And fill our breasts with joy serene.

And thou, fair Charity! whose smile
 Can bid the heart forget its wo,
 Whose hand can misery's care beguile,
 And kindness' sweetest boon bestow,
 Here shed thy sweet, soul-soothing ray;
 Soften our hearts, thou Pow'r divine!
 Bid the warm gem of Pity play
 With sparkling lustre on our shrine.

Thou, who art thron'd 'midst dazzling light,
 And wrapp'd in brilliant robes of gold,
 Whose flowing locks of silv'ry white,
 Thy age and honor both unfold,
 Genius of Masonry! descend,
 And guide our steps by thy strict law;
 O swiftly to our temple bend,
 And fill our breasts with solemn awe.

ODE FOR GRAND VISITATION.

Allegro ma non Presto.

Sweet Min - strel, who to mor - tal

Sweet Min - strel, who to mor - tal

Sweet Min - strel, who to mor - tal

ears Canst tell the Art which guides the spheres,
ears Canst tell the Art which guides the spheres,
ears Canst tell the Art which guides the spheres,

Pia.
Blest Ma-son-ry, all hail! With na-ture's
Blest Ma-son-ry, all hail!
Blest Ma-son-ry, all hail! With na-ture's

birth thy laws be - gan To rule on

This system contains two staves of music. The top staff is in treble clef with a key signature of one sharp (F#). It contains a melody for the first part of the phrase. The bottom staff is in bass clef and contains a corresponding bass line. The lyrics 'birth thy laws be - gan To rule on' are written below the staves.

earth fra - ter - nal man, And still in

This system contains two staves of music. The top staff is in treble clef with a key signature of one sharp (F#). It contains a melody for the second part of the phrase. The bottom staff is in bass clef and contains a corresponding bass line. The lyrics 'earth fra - ter - nal man, And still in' are written below the staves.

for

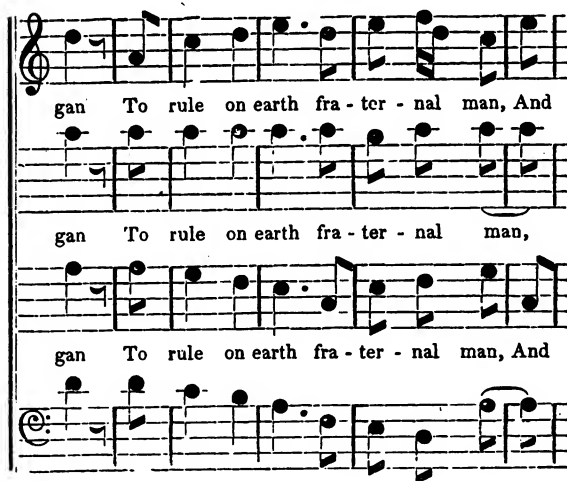


heav'n pre-vail. With na - ture's birth thy laws be -

With na - ture's birth thy laws be -

heav'n pre-vail. With na - ture's birth thy laws be -

Detailed description: This musical system consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#). It contains a melodic line with lyrics. The lower staff is in bass clef and contains a bass line. The lyrics are: 'heav'n pre-vail. With na - ture's birth thy laws be -' on the first line, 'With na - ture's birth thy laws be -' on the second line, and 'heav'n pre-vail. With na - ture's birth thy laws be -' on the third line.



gan To rule on earth fra - ter - nal man, And

gan To rule on earth fra - ter - nal man,

gan To rule on earth fra - ter - nal man, And

Detailed description: This musical system also consists of two staves, treble and bass. The upper staff has a melodic line with lyrics. The lower staff has a bass line. The lyrics are: 'gan To rule on earth fra - ter - nal man, And' on the first line, 'gan To rule on earth fra - ter - nal man,' on the second line, and 'gan To rule on earth fra - ter - nal man, And' on the third line.



O'er matter's modes thy mystic sway
 Can fashion Chaos' devious way,
 To order's lucid maze;
 Can rear the cloud-assaulting tow'r,
 And bid the worm, that breathes its hour,
 Its humble palace raise.

From nascent life to being's pride,
 The surest boon thy laws provide,
 When wayward fate beguiles;
 The tears thou shed'st for human wo,
 In falling, shine like Iris' bow,
 And beam an arch of smiles.

Come, Priest of Science, truth arrayed,
 And with thee bring each tuneful maid
 Thou lov'st on Shinar's plains;
 Revive creation's primal plan,
 Subdue this wilderness of man,
 Bid social virtue reign.

KNIGHT TEMPLAR'S SONG.

Musical score for the first system of the Knight Templar's Song. It consists of three staves. The top staff is in treble clef, the middle in bass clef, and the bottom in alto clef. All three staves share a key signature of one flat (B-flat) and a time signature of 3/4. The melody is written on the top staff, with lyrics underneath. The middle and bottom staves provide harmonic accompaniment.

GOD bless the wor - thy band,

GOD bless the wor - thy band,

Musical score for the second system of the Knight Templar's Song. It consists of three staves, continuing the key signature of one flat and the 3/4 time signature. The melody continues on the top staff, with lyrics underneath. The middle and bottom staves continue the accompaniment.

Who grace this hap - py land With val - iant

Who grace this hap - py land With val - iant

knights; May the u - ni - ted Three

knights; May the u - ni - ted Three

Of the blest Trin - i - ty Ce - ment the

Of the blest Trin - i - ty Ce - ment the



Twelve once were highly lov'd,
 But one a Judas proved,
 Put out his fire;
 May Simon haunt all fools,
 Who vary from our rules,
 May the heads of all such tools
 Rest high on spires.

No Turk nor Jew we'll fight,
 But in Religion's right
 We'll breathe our last;
 Poor pilgrims, begging, we
 Will our Jerusalem see;
 All steps, true Knights, have we
 Gloriously pass'd.

Enter'd, pass'd, rais'd, and arch'd,
 And then like princes march'd
 Through rugged ways;

At length great light we saw,
And poor old Simon, too,
Also the word and law,
"Glory and praise."

Then, Knights, clasp hand in hand,
None but Knights Templars stand
In circle round ;
May we e'er live in love,
And ev'ry blessing prove,
May manna from above
Fall on this ground.

REST, HOLY PILGRIM.

(DUET.)

FIRST VOICE. ANDANTE. PIA.



Rest, ho - ly pil - grim, rest I



pray, Drea - ry to Mec - ca's shrine's



thy way ; O deign an her - mit's



BOTH.

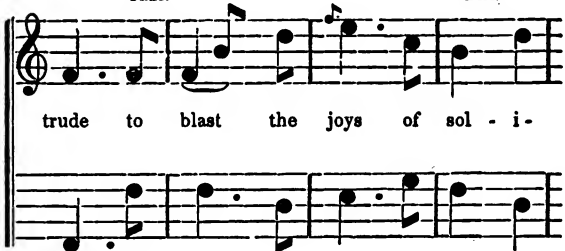
For.



No ruf-fian, law - less steps in -

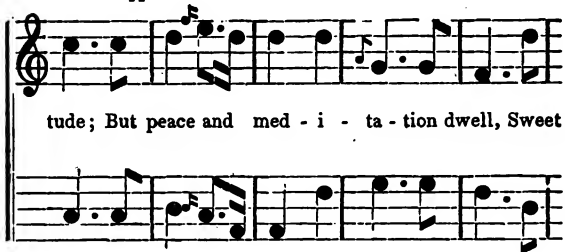
Cres.

Dim.



trude to blast the joys of sol - i -

PP -



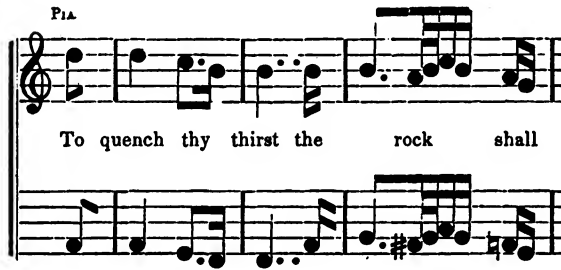
tude; But peace and med - i - ta - tion dwell, Sweet

Cres.



in-mates of the her-mit's cell.

Pia



To quench thy thirst the rock shall

LEGATO.



flow, to feed thee sweet-est fruits shall

15*

grow, Soft dreams shall nature's waste re - pair, Then

deign an her - mit's hut to share.

REST, holy pilgrim, rest I pray,
 Dreary to Mecca's shrine's thy way;
 O deign an hermit's hut to share,
 Nor proudly spurn his homely fare.

But say from whence thy sorrows flow,
 Impart each secret source of wo;
 For time, I see, and grief have spread
 A silver halo o'er thy head.

No ruffian's lawless steps intrude
 To blast the joys of solitude;
 But peace and meditation dwell,
 Sweet inmates of the hermit's cell.

To quench thy thirst the rock shall flow,
 To feed thee sweetest fruits shall grow,
 Soft dreams shall nature's waste repair,
 Then deign an hermit's hut to share.

KNIGHT TEMPLAR'S SONG.

ANDANTE



To the Knight Templar's aw - ful dome, Where



glorious Knights in arms were drest, Fill'd with surprise I



slow - ly come, With solemn jew - els on my breast



A pilgrim to this house I came, With sandal, scarf, and



scrip so white; Thro' rugged paths my feet were led, All



this I bore to be a Knight

With feeble arm I gently smote
At the Knight Templar's mercy gate;
What I beheld, when it was op'd,
Was splendid, elegant, and great.
Twelve dazzling lights I quickly saw,
All chosen for the cross to fight;
In one of them I found a flaw,
And speedily put out that light.
Unite your hearts and join your hands,
In every solemn tie of love,
United each firm Templar stands,
The virtue of his cause to prove.
Until the world is lost in fire,
By order of the Trinity,
The amazing world shall still admire,
Our steadfast love and unity

FUNERAL HYMN.

MUSIC BY HANDEL.

ADAGIO.

Un - veil thy bo - som faith - - ful

Un - veil thy bo - som faith - - ful

tomb, Take this new treas - ure to

tomb, Take this new treas - ure to

thy trust, And give these sa - cred

thy trust, And give these sa - cred

re - lics room To slum - ber in

re - lics room To slum - ber in

The first system of the musical score consists of three staves. The top staff is in treble clef with a key signature of one flat (B-flat). It contains a melody starting on a half note G4, followed by quarter notes A4, Bb4, and A4, then a half note G4. The middle staff is in bass clef and contains a bass line starting on a half note G3, followed by quarter notes A3, Bb3, and A3, then a half note G3. The bottom staff is in alto clef (C-clef on the third line) and contains a bass line starting on a half note G3, followed by quarter notes A3, Bb3, and A3, then a half note G3. The lyrics 're - lics room To slum - ber in' are written below the staves.

the si - - lent dust, And give these

the si - - lent dust, And give these

The second system of the musical score consists of three staves. The top staff is in treble clef with a key signature of one flat (B-flat). It contains a melody starting on a half note G4, followed by quarter notes A4, Bb4, and A4, then a half note G4. The middle staff is in bass clef and contains a bass line starting on a half note G3, followed by quarter notes A3, Bb3, and A3, then a half note G3. The bottom staff is in alto clef (C-clef on the third line) and contains a bass line starting on a half note G3, followed by quarter notes A3, Bb3, and A3, then a half note G3. The lyrics 'the si - - lent dust, And give these' are written below the staves.

sa - cred re - - lics room to slum -

sa - cred re - - lics room to slum -

ber in the si - - - lent dust.

ber in the si - - - lent dust.

UNVEIL thy bosom, faithful tomb,
Take this new treasure to thy trust,
And give these sacred relics room
To slumber in the silent dust.

Nor pain, nor grief, nor anxious fear,
Invade thy bounds: no mortal woes
Can reach the silent sleepers here,
And Angels watch their soft repose.

So Jesus slept; God's dying Son,
Past through the grave, and blest the bed;
Rest here, dear Saint, 'till from his throne
The morning break, and pierce the shade.

Break from his throne, illustrious Morn,
Attend, O Earth, his sov'reign word;
Restore thy trust, a glorious form,
He must ascend to meet his Lord.

HYMN.

FIRST VOICE. ANDANTE.



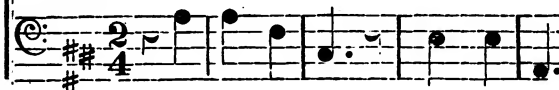
GREAT ARCHITECT! su - preme, di - vine,

SECOND VOICE.



GREAT ARCHITECT! su - preme, di - vine,

BASE.



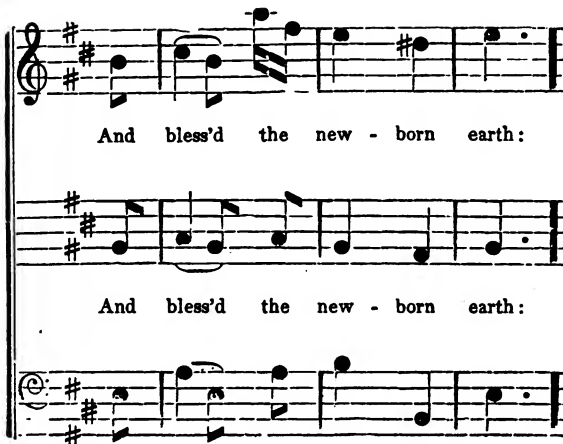
Whose wis - dom plann'd the grand de-sign,

And gave to na - ture birth;

Pia.


Whose word with light a - dorn'd the skies,

Gave mat - ter form, bade or - der rise,



And bless'd the new - born earth:

CHORUS.



'Till love shall cease, 'till or - der dies,

To Thee Ma-son-ic praise shall rise.

To Thee Ma-son-ic praise shall rise.

Repeat the last Chorus

O bless this love-cemented band,
 Form'd and supported by thy hand,
 For Charity's employ;
 To shield the wretched from despair,
 To spread through scenes of grief and care,
 Reviving rays of joy.

Chorus. 'Till love, &c.

The lib'ral Arts, by Thee designed
 To polish, comfort, aid mankind,
 We labor to improve;
 While we adore Jehovah's name,
 Pour on our hearts the melting flame,
 And mould our souls to love.

Chorus. 'Till love, &c.

HYMN.

Blest be the tie, that binds Our hearts in Chris -

Blest be the tie, that binds Our hearts in Chris -

Blest be the tie, that binds Our hearts in Chris -

Pia.

tian love; The fel - low - ship of

tian love; The fel - low - ship of

tian love; The fel - low - ship of

For.

kindred minds Is like to that a - bove.

kindred minds Is like to that a - bove.

kindred minds Is like to that a - bove.

kindred minds Is like to that a - bove.

Before our Father's throne,
 We pour our ardent prayers ;
 Our fears, our hopes, our aims are one,
 Our comforts and our cares.

We share our mutual woes,
 Our mutual burdens bear ;
 And often for each other flows
 The sympathizing tear.

When we asunder part,
 It gives us inward pain ,
 But we shall yet be joined in heart,
 And hope to meet again.

This glorious hope revives
 Our courage by the way ,
 While each in expectation lives,
 And longs to see the day.

From sorrow, toil, and pain,
 And sin we shall be free ;
 And perfect love and friendship reign
 Through all Eternity.

THE VOICE OF FREE GRACE.

BY DR. CLARKE.

12s. Major, $\flat\flat$.

2d. TREBLE. MODERATE.

The voice of free grace, cries es - cape to the
AIR

The voice of free grace, cries es - cape to the

This musical score is for the second part of the treble, in a moderate tempo. It consists of three staves. The first two staves are in treble clef with a key signature of two flats (B-flat and E-flat) and a 3/8 time signature. The third staff is in bass clef with the same key signature and time signature. The melody is written on the first two staves, and the bass line is on the third staff. The lyrics are 'The voice of free grace, cries es - cape to the AIR' and 'The voice of free grace, cries es - cape to the'.

mountain, For Adam's lost race Christ has open'd a

mountain, For Adam's lost race Christ has open'd a

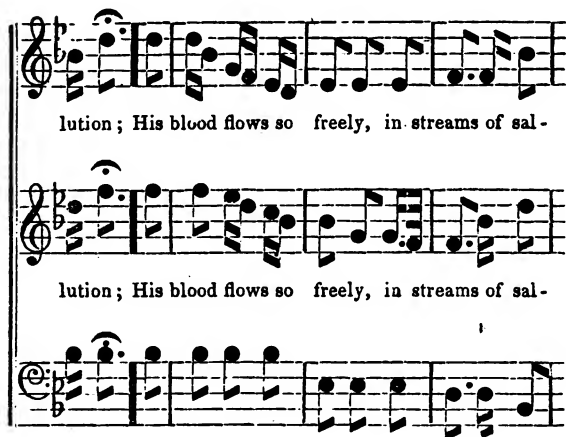
This musical score continues the melody from the previous section. It consists of three staves. The first two staves are in treble clef with a key signature of two flats (B-flat and E-flat) and a 3/8 time signature. The third staff is in bass clef with the same key signature and time signature. The melody is written on the first two staves, and the bass line is on the third staff. The lyrics are 'mountain, For Adam's lost race Christ has open'd a' and 'mountain, For Adam's lost race Christ has open'd a'.



fountain, For sin and transgression, and ev' - ry pol -

fountain, For sin and transgression, and ev' - ry pol -

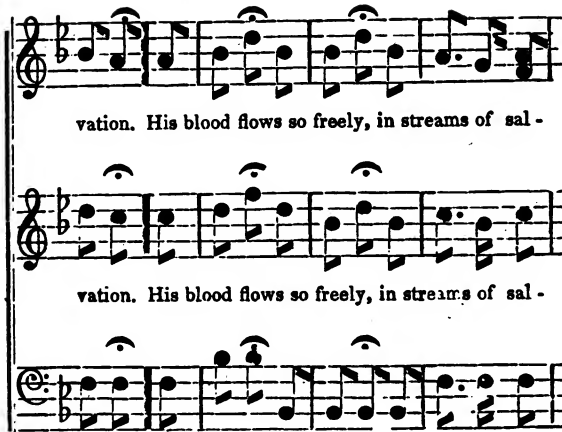
The first system of music consists of three staves. The top staff is in treble clef with a key signature of one flat (B-flat). It contains a melody with eighth and sixteenth notes, including a triplet. The middle staff is also in treble clef with a B-flat key signature and contains a similar melodic line. The bottom staff is in bass clef with a B-flat key signature and provides a harmonic accompaniment with eighth and sixteenth notes.



lution; His blood flows so freely, in streams of sal -

lution; His blood flows so freely, in streams of sal -

The second system of music also consists of three staves. The top staff is in treble clef with a B-flat key signature, continuing the melody from the first system. The middle staff is in treble clef with a B-flat key signature, continuing the melodic line. The bottom staff is in bass clef with a B-flat key signature, continuing the harmonic accompaniment.

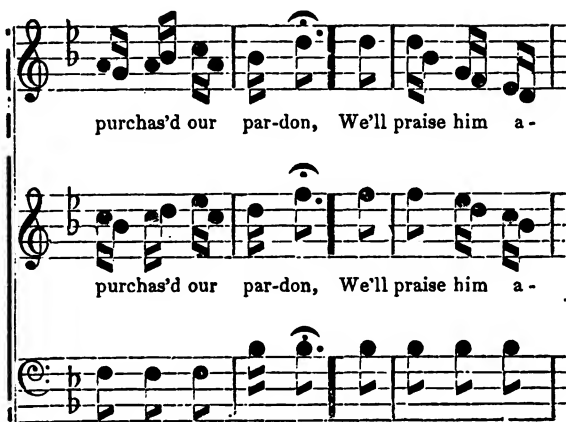


vation. His blood flows so freely, in streams of sal -

CHORUS.



vation. Hal-le - lu - jah to the Lamb, who has



purchas'd our par-don, We'll praise him a -

purchas'd our par-don, We'll praise him a -

The first system of the musical score consists of three staves. The top staff is in treble clef with a key signature of one flat (B-flat). It contains a melody with eighth and sixteenth notes, and a half note with a fermata. The middle staff is also in treble clef and contains a similar melodic line. The bottom staff is in bass clef and provides a harmonic accompaniment with eighth and sixteenth notes. The lyrics 'purchas'd our par-don, We'll praise him a -' are written below the first two staves.



again, when we pass over Jordan, We'll praise him

again, when we pass over Jordan, We'll praise him

The second system of the musical score also consists of three staves. The top staff is in treble clef with a key signature of one flat. It continues the melody from the first system. The middle staff is also in treble clef and continues the melodic line. The bottom staff is in bass clef and continues the harmonic accompaniment. The lyrics 'again, when we pass over Jordan, We'll praise him' are written below the first two staves.



This fountain so clear, in which all may find pardon,
 From Jesus' side flows, a plenteous redemption,
 Though your sins were increased, as high as a mountain,
 His blood can remove them, it streams from the fountain
Chorus. Hallelujah, &c.

O Jesus! ride on, thy kingdom is glorious;
 O'er sin, death, and hell, thou wilt make us victorious;
 Thy name shall be prais'd in the great congregation,
 And saints shall delight, in ascribing salvation.
Chorus. Hallelujah, &c.

When on Zion we stand, having gain'd the blest shore,
 With our harps in our hands, we will praise him evermore,
 We'll range the blest fields on the banks of the river,
 And sing hallelujah for ever and ever.
Chorus. Hallelujah, &c.

GLEE.

ALLEGRO MA NON PRESTO.

Pia.

Cres

Hail! myster'ous, glor'ous science, Hail! mys-

Hail! mys-

ter' - ous glor'ous science, Hail ! myster'-ous, glor'ous

ter' - ous glor'ous science, Hail ! myster'-ous, glor'ous

science, Which to discord bids defiance, Har-mo-

ny alone reigns here, Harmony alone reigns here.

MEZZO FOR.

First system of the Mezzo voice part. It consists of three staves. The top staff is a treble clef with a key signature of two sharps (F# and C#). It contains a half note G4, a half note A4, and a whole note B4. The middle staff is a treble clef with a key signature of two sharps, containing a whole rest followed by a half note G4, a half note F#4, a half note E4, a half note D4, a half note C4, a half note B3, a half note A3, and a half note G3. The bottom staff is a bass clef with a key signature of two sharps, containing a whole rest followed by a half note G3, a half note F#3, a half note E3, a half note D3, a half note C3, a half note B2, a half note A2, and a half note G2.

Come let's sing

Come let's sing to Him that rais'd us

FIA.

Second system of the Mezzo voice part. It consists of three staves. The top staff is a treble clef with a key signature of two sharps, containing a half note G4, a half note A4, and a half note B4. The middle staff is a treble clef with a key signature of two sharps, containing a half note G4, a half note F#4, a half note E4, a half note D4, a half note C4, a half note B3, a half note A3, and a half note G3. The bottom staff is a bass clef with a key signature of two sharps, containing a half note G3, a half note F#3, a half note E3, a half note D3, a half note C3, a half note B2, a half note A2, and a half note G2.

To the Light, that

From the rugged path, that mazed us, To the Light, that

For.

we re - vere, To the Light, that we re - vere.

we re - vere, To the Light, that we re - vere.

Pia.

Hail ! myster'ous, Hail ! myster'ous

Hail ! myster'ous, Hail ! myster'ous

glor'ous science,

TEMPLAR'S CHART.

FOR.

Hail! myster'ous, glor'ous science,
Hail! myster'ous, glor'ous science.
glo'rous science,

PIA.

Which to dis-cord gives de-fiance, Har-mo-ny a -
Which to dis-cord gives de-fiance, Har-mo-ny a -

For.

lone reigns here, Harmo - ny a-lone reigns here.

lone reigns here, Harmo - ny a-lone reigns here.

CHARITY.

A HYMN.

ANDANTE. Mezzo For.

O - Cha - ri - ty! thou heav'n - ly grace,

O Cha - ri - ty! thou heav'n - ly grace,

17*

First system of musical notation. It consists of three staves. The top staff is in treble clef, the middle in alto clef, and the bottom in bass clef. All three staves are in the key of B-flat major (two flats). The melody is written across the staves with lyrics underneath. The lyrics for the first two staves are "All ten - der soft and kind; A friend to". The third staff continues the melody without lyrics.

All ten - der soft and kind; A friend to

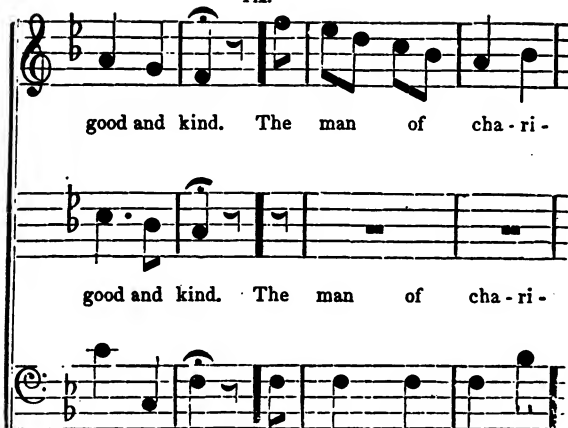
All ten - der, soft and kind; A friend to

Second system of musical notation. It consists of three staves. The top staff is in treble clef, the middle in alto clef, and the bottom in bass clef. All three staves are in the key of B-flat major (two flats). The melody continues from the first system. The lyrics for the first two staves are "all the hu - man race, To all that's". The third staff continues the melody without lyrics.

all the hu - man race, To all that's

all the hu - man race To all that's

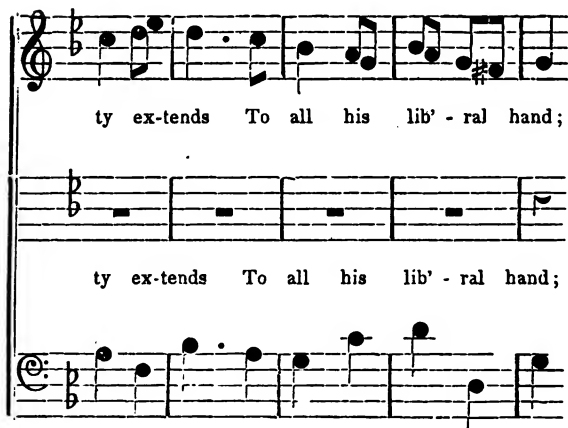
Pia.



good and kind. The man of cha-ri-

good and kind. The man of cha-ri-

The musical score for the first system consists of two staves. The top staff is a vocal line in treble clef with a key signature of one flat (B-flat). It contains the lyrics "good and kind. The man of cha-ri-". The bottom staff is a piano accompaniment line in bass clef, also with a key signature of one flat. It provides harmonic support for the vocal line.



ty ex-tends To all his lib' - ral hand;

ty ex-tends To all his lib' - ral hand;

The musical score for the second system also consists of two staves. The top staff is a vocal line in treble clef with a key signature of one flat. It contains the lyrics "ty ex-tends To all his lib' - ral hand;". The bottom staff is a piano accompaniment line in bass clef, providing harmonic support. The system concludes with a double bar line.

For.

His kin - dred, neigh - bors, foes and friends

His kin - dred, neigh - bors, foes and friends

This system contains three staves of music. The top staff is in treble clef, the middle in alto clef, and the bottom in bass clef. All three staves are in the key of B-flat major (two flats) and 4/4 time. The lyrics 'His kin - dred, neigh - bors, foes and friends' are written below the first and second staves.

His pi - ty may com - mand.

His pi - ty may com - mand.

This system contains three staves of music. The top staff is in treble clef, the middle in alto clef, and the bottom in bass clef. All three staves are in the key of B-flat major (two flats) and 4/4 time. The lyrics 'His pi - ty may com - mand.' are written below the first and second staves.

He aids the poor in their distress—
 He hears when they complain ;
 With tender heart delights to bless
 And lessen all their pain :
 The sick, the prisoner, poor and blind,
 And all the sons of grief,
 In him a benefactor find,
 He loves to give relief.

'Tis love, that makes religion sweet,
 'Tis love, that makes us rise,
 With willing mind and ardent feet,
 To yonder happy skies :
 Then let us all in love abound,
 And Charity pursue ;
 Thus shall we be with glory crown'd,
 And love as angels do.

HYMN FOR CONSECRATION.

HAIL, U - ni - ver - sal Lord ! By Heav'n and

HAIL, U - ni - ver - sal Lord ! By heav'n and

The musical score consists of four staves. The first two staves are in treble clef, and the last two are in bass clef. All staves are in 2/4 time and have a key signature of one flat (B-flat). The lyrics are written below the first and third staves.

earth a - dor'd, All hail, Great God! Be - fore thy

earth a - dor'd, All hail, Great God! Be - fore thy

This system contains two staves of music. The top staff is in treble clef and the bottom staff is in bass clef. Both staves have a key signature of one sharp (F#) and a 2/4 time signature. The lyrics 'earth a - dor'd, All hail, Great God! Be - fore thy' are written below the staves.

throne we bend, To us thy grace ex -

throne we bend, To us thy grace ex -

This system contains two staves of music. The top staff is in treble clef and the bottom staff is in bass clef. Both staves have a key signature of one sharp (F#) and a 2/4 time signature. The lyrics 'throne we bend, To us thy grace ex -' are written below the staves.

tend, And to our pray'r attend! All hail, Great God

tend, And to our pray'r attend! All hail, Great God

O, hear our pray'r to day,
 Turn not thy face away ;
 O Lord, our God !
 Heav'n, thy dread dwelling-place.
 Cannot contain thy Grace,
 Remember now our race,
 O Lord, our God !

God of our fathers hear,
 And to our cry be near,
 Jehovah, God !
 The Heav'ns eternal bow,
 Forgive in mercy now
 Thy suppliants here, O thou,
 Jehovah, God !

TEMPLAR'S CHANT.

To Thee our hearts do draw,
On them O write thy law,
Our Saviour, God!
When in this Lodge we're met,
And at thine Altar kneel,
O, do not us forget,
Our Saviour, God!

UNIVERSITY OF MINNESOTA



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